

FEMALE TUITION;

OR,

AN ADDRESS TO MOTHERS,

ON THE

EDUCATION OF DAUGHTERS.

THE SECOND EDITION.

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P R E F A C E.

THE instructions in this little volume are not wholly framed for young women in superior stations. Several writers of high reputation have already exhausted that view of the subject, or at least rendered all similar efforts of more ordinary minds unnecessary. The influence of the sex in general, on the present state of the moral world, is here pointed out as the leading object of consideration and improvement. This is one of the radical sources of that universal dissipation and insignificance, which produce so much impropriety and distress

distress in every rank of life, and which the author is chiefly desirous to correct. Could we make good women of our daughters, an effectual reformation would soon take place in every department of society. With this view these observations are addressed to Mothers; and given to the world under no other anxiety, than that Providence may render them useful.

This *second Edition* has undergone some material alterations, and the author is happy to conclude, from the rapid sale of the first, that his labour has not been thrown away.

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T O
M O T H E R S.

INTRODUCTION.

MOTHERS!

YOU are deeply concerned in the tuition and welfare of your daughters. Nothing that affects their interest, can possibly be indifferent to you. Nor is there one of all their pursuits, which ought not be inspected and regulated by you, with as much caution and delicacy as your own. They are a trust committed by Providence to your care, and

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for

for which you are so strictly accountable, that the minutest impropriety in their conduct will be imputed to you.

It is on this very tender, but important business, I now mean to address you. And does not the subject claim your most serious attention? Surely, whoever sees their consequence to society in a proper light, the lasting impression their example, whether good or bad, makes on the manners of the other sex, and how much the comfort of life is connected with their dispositions, will admit, with me, that such a public address as this, though at all times necessary, can never be more seasonable than at present.

Where shall we sow the seeds of piety and worth, of moral, social, and exemplary excellence, if our young women are neglected?

neglected? and what other soil promises so much increase, or such a generous return?

I flatter myself, the language of the following prayer, from one of the most illustrious sages of antiquity, breathes the genuine sentiments of all your hearts: THAT OUR DAUGHTERS MAY BE AS CORNER STONES, POLISHED AFTER THE SIMILITUDE OF A PALACE. The royal Writer of this beautiful composition, like all enlightened and elegant men, thought highly of your sex. The metaphor he adopts, in praying for the prosperity of his country-women, in the true genius of the eastern tongue, is the greatest compliment he could pay them. It is the CORNER STONE which confers strength, stability, and beauty, on the whole building, and when POLISHED AFTER THE

4 AN ADDRESS TO MOTHERS.

SIMILITUDE OF A PALACE, reaches the highest degree of excellence which art can bestow. So that by the use of this significant image, he earnestly desires, that all young women were educated in such a manner, as might qualify them for filling their several stations in life with credit to themselves, and satisfaction to others. A desire which, I trust, warms the heart, and directs the conduct of all those readers who have the honour or hope to be mothers.

MATERNAL

MATERNAL AUTHORITY.

ONE of the first ideas with which you ought to set out in this pleasing, but arduous undertaking, is, that "*your daughters should be subject to you, and not you to your daughters.*"

I am not to learn how very harsh the word OBEDIENCE sounds in ignorant and licentious ears, and how natural it is for young minds to shew a strong dislike to the least appearance of restraint. Submission, however, of one kind or other, will ever be found indispensable in every possible state of society. Infomuch, that no human being, of either sex, was ever good for any thing, who did not receive an education in this great school. No

medium has yet been found between absolute immunity, and the grossest licentiousness. Rid but the best among us of the many obligations, by which nature and society secure his attachment, and all that futurity can threaten, shall not be able to check his present madness.

Such, it would seem, is our native turbulence of mind, that, even in the highest state of improvement, a certain degree of authority is necessary to keep us within bounds. Philosophers themselves are as much slaves to their whims, in many respects, as ideots. Even tyrants, who spurn at the common laws of humanity, cannot wholly disengage themselves from other rules of conduct, which bind them still more forcibly than those they relinquish.

It

It is, therefore, a fundamental maxim in the constitution of human nature, that we have no real enjoyment of freedom, without previously suffering restriction. To give society all the advantage of this principle, it should first be applied while our minds are yet in a state of infancy. Women, especially, should be accustomed to the earliest habits of subjection and obedience. They are seldom enslaved, unless by the most worthless of our sex; but neither does it seem the intention of nature, they should openly at least assume the lead. Habits of attention and deference to some one, whom they ought to consider as their superior, is, on this account, the very best introduction they can have to that sort of life which most becomes them. Nor is there a more infallible method of fortifying their tender and delicate natures against all the cross

and untoward accidents of life. It produces, especially, all that sobriety of temper, and serenity of heart, in which, as in a fertile soil, the beauteous and benign graces of resignation and humility spring up and prosper. In short, you never saw a peevish, cross, or fantastic girl, who did not owe the worst dispositions that can be imputed to her, to those under whose care she spent her earliest years.

It is astonishing how soon children grasp at dominion, and how peculiarly unhappy, like all other tyrants, they generally seem in the very meridian of power! They never know so little either what they need, or what they would have, as when every one, and every thing, is at their command. This is a state of mind to which no creature is equal. It
intoxicates

intoxicates the strongest, and who can tell how pernicious and deplorable its influence must be on the weakest? Thus abandoned to themselves, their feelings are tinged with acrimony, and their tempers deranged by caprice. They are always teizing, and always teized. Peace is a stranger to their breasts, and they cannot bear to see others pleased while they are out of humour. Their little unruly hearts being perpetually distracted and chagrined, fancy assumes a direction in all their attachments and aversions, which it never after relinquishes. And who would not tremble for the unavoidable wretchedness of that child, who seems solicitous only to be troublesome, and amused with nothing that does not give uneasiness and disturbance to others?

There

There are parents so absorbed in the conceit of their own management, and duped by a selfish partiality for their judgments, that it is impossible to point out to them any error for which they have not a thousand excuses. They place a mighty stress upon the difference of their feelings; and while you admonish them to be diffident, and to turn an impartial eye to their improprieties, they deride your honesty, and throw upon you the vulgar imputation of severity and harshness. They little think how very absurd and deplorable the impertinences of their spoiled and petulant children appear to persons of discernment, who are not blinded by a parent's fondness, and who scorn to affect a complaisance, where they can only be filled with disgust.

What

What but this pitiful system of female depravity, is the source of all those freaks, vanities, and affectations, which, in all ages, and all ranks, have rendered so many of the sex ridiculous? Why, as well before as after they have families of their own, are they so perfectly chimerical and romantic in their feelings and ideas, so melancholy and dejected under the common disappointments of life, and so peculiarly restless and fretful even while gratified in all their wishes? The reason we all know. It is a scandal to human nature, and a standing sarcasm on common sense. It poisons the springs of life, and renders those feelings, which should be the blessing, the very curse of existence. For whatever perverts the passions of their daughters, or intoxicates their fancies with giddiness and pride, dazzles their rising minds

minds with the glare of fashion, or inflames their tender affections with fictitious desires, may be traced with certainty to the pernicious and ill-judged tenderness of mothers. It is with them precisely as with plants and saplings of all kinds. They are healthy, beautiful, and good, in proportion to the straightness of their growth; but the moment that begins to bend, knots and protuberances break out, and they fall a prey to rottenness and vermin.

Think, ye who have families, how it is with yourselves, in what your domestic bliss chiefly consists, by what means things are made most easy to you! There is not one among you who will seriously say, that any part of your comfort in a conjugal state arises from an unlimited indulgence of all your conceits, an obstinate

stinate perseverance in unhappy prepossessions, a sullen resentment of every inconsiderate expression, a dissatisfaction with the circumstances in which you are, a peevish misconstruction of the accidents that may befall you, or a spurning with fury at occasional contradiction. You well know, that men in general are not to be driven, like an herd of cattle, or teized, as puppies sometimes are, into good-nature. Independence is one of the most valuable prerogatives of their nature, and no woman would wish to rob that man of it, for whom she has any real regard. And, mere fools out of the question, whoever does part with it, must in return, at least, receive some equivalent. But petulance, crossness, and levity, are qualities which no man, who respects himself and his own ease, would purchase at any price.

Nor

Nor are these the means, if dominion is your object, to acquire it. Whatever your charms, whatever your powers of pleasing may be, they cease to operate the moment you begin to scowl, or fret, or storm. You are born to be sheltered, protected, and cherished, by one whose temper, for that reason, it is your duty, your interest, your highest honour, to study and preserve. Your perverseness, therefore, must recoil chiefly on yourselves; and, amidst your sweetest enjoyments, prove a fruitful spring of bitterness and sorrow. Instead of answering the purposes of a benevolent Providence, you would also, on this supposition, act as an emissary of some malignant spirit, in blasting his peace of mind, who, of all the world, should be dearest to you. For, if he has no comfort at home, where shall he find it?

And

And woe unto her who can be easy,
while he is not.

But the heart of the discontented, as well as that of the wicked, is like the TROUBLED SEA, WHICH NEVER IS AT REST, and incessantly CASTING FORTH MIRE AND DIRT. The mind that is low or vicious, unsettled in its designs, or sordid in its pursuits, is ruffled, unhinged, and irritated by every thing. And the best of men may pity, but cannot long be fond of the woman, had she all the charms of all the most lovely of her sex, who is seldom or never cheerful, whose heart feels no sensations but those of dislike, who delights in nothing so much as in putting a bad meaning on whatever, by any means in the world, can bear it; who seems ingenious only to refine on her own unhappiness, and

to

to whom the merest trifles are a serious and perpetual cause of uneasiness.

Human nature, and especially the female system, is happily and wisely replenished with such a variety of sensibilities, as are fully adequate to all the purposes of social intercourse, or domestic life. Nor are there wanting, among the best and most accomplished of the sex, who loudly complain of having more of this tender and delicate quality, than is always consistent with their happiness and ease. Their affections kindle at every thing. Timid to excess, and debilitated by an habitual indulgence of constitutional weaknesses, their whole frames, as if tottering on the verge of dissolution, are incessantly deranged by the most trivial shocks. The jarring of a door, the howling of the wind, the sight of a frog

or

frog or a mouse, incident to almost any situation, frequently flings them into such fits of perturbation, as seriously endanger their lives. So heavy is the pressure of sensibility, which rests eternally on their hearts, that they are literally on their guard against nothing. Always apprehensive, they exhaust their whole time in avoiding evils, which, originating in their own minds, do nevertheless perpetually harass their feelings, and dash their joys. The least indisposition of body, the smallest accident in life, a restless night, a frightful dream, or a cloudy sky, awaken all their anxieties, fill their heads with disagreeable ideas, and their hearts with painful sensations; ruffle the sweetest tempers, give a peevish sensibility to the finest natural dispositions, and envelope every circumstance, however agreeable, and every prospect,

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however

however promising, with which they are connected, in one thick, ill-boding, impenetrable gloom. Perhaps the nerves of these unfortunate individuals may be of such a peculiar texture, as no state of mortality could better accommodate.— Their sensations are evidently too exquisitely tempered for life, too fine and delicate for the “thousand shocks,” which, in the present distracted maze of madness and impiety, must be felt; and, take them for all in all, they are much less qualified for earth than heaven.

This mental imperfection, so troublesome and inconvenient to many valuable women, which converts their native gentleness into melancholy, their spirit or vivacity into impatience, and from which their finest sentiments take an edge or colour, which heightens every calamity,

calamity, and tinges every object with sadness, is, notwithstanding, sometimes affected by those whom nature has blessed with a make much more durable and robust. This is a strange abuse of those imitative powers, which were given, not for putting you in possession of the foibles and defects, but of the virtues and perfections of others. And those mothers but ill consult the future felicity and utility of their daughters, who do not studiously guard their juvenile affections against excessive refinement, and still more against hypocrisy. To a man of feeling, extreme delicacy, in the partner of his life and fortune, is an object of great and constant concern; but a *semblance* of such delicacy, where it does not really exist, is an insult on his discernment, and must ultimately inspire him with aversion and disgust.

Trust me, Heaven could never have endowed you with so much sensibility, in order to make you fullen and morose. How peculiarly unbeseeming is a proud imperious temper, in a make thus exquisitely feeble and elegant! Who would not be shocked to hear the sweetest and finest voice venting the bitterest language; to observe features, the most delicate and lovely, distorted with indignation, and eyes, fitted to disclose and attract the dearest feelings of the heart, sparkle and redden with violence and rage!

These are not the weapons with which Providence arms you. Nor do you ever succeed so ill in any of your schemes or designs, on our sex, as when these are the means. You are blessed, in a degree far superior to us, with all the most winning

winning graces of humanity, and all the softest powers of persuasion. Your very forms are emblems of beauty; you have minds susceptible of the best impressions, and capable of the highest embellishments: your manners insensibly exhibit the purest gentleness and affability, and the law of kindness dwells on your lips.

This, whatever you are, is but a faint description of what nature meant your daughters should be. But must not something very different be the consequence of their weak and infant minds operating without any regulation, proceeding on no principle, and pointing to no end? Nothing can be more volatile and excentric than the feminine genius, or require so much attention and government. And this, if not done before the affections are misplaced, the passions

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inflamed,

inflamed, the judgment misled, and the heart addicted to folly or insignificance, will never after be in your power. The traveller who begins his journey in a wrong path, knows not how far he may wander, to what dangers he may be exposed, or where his deviations may terminate. In entering the pilgrimage of life, we run precisely the same risk that he does. Let once our subordinate propensities rise to a height, and no subsequent effort, either of ours, or of those with whom we are connected, can possibly restrain them.

Speak, ye who know the world, and judge for yourselves, from what you see. Are they who never felt a curb, equally feeling, and prudent, and respectable mothers and heads of families, as those who did? A single instance is no just exception

exception to a general fact. You all know it is not. And were the most indulgent parents constant witnesses of the wretchedness their inconsiderate fondness occasions in families, and had sagacity and candour enough to acknowledge the cause, they would curse the day that they or their daughters were born.

Allow yourselves, therefore, to be put in mind of this very tender, but interesting duty. It is what you owe to Heaven, to your country, to your own hearts. Controvert not the gracious designs of nature, by making the worst use of her best gift. Nor mar, through a tenderness which terminates in the destruction of its object, that excellence, which might, otherwise, become the master-piece of the creation.

The plan of God, in every line of the female form and character, is obvious, and suited with wonderful grace and exactness to all the exigences of society. There is nothing, for example, on which the purity of morals depends so much, among all ranks, as the manners of women. The more these relax and degenerate, the more vicious and contemptible we unavoidably become.

It is with you, who have the charge of their earliest years, to make them what you please. And who can tell with what weight the malediction of posterity may fall on the memories of those, who, by a lenity pitiful in itself, and baneful in its consequences, add to our many other national calamities, the extreme insignificance and profligacy of those
with

with whom our only hopes of restoration are placed?

Is it possible you can remain insensible to the outrage, which this sort of trifling with the dearest concerns of your offspring, must do your own feelings? How can you reconcile the well-known workings of maternal affection, with a conduct so materially and manifestly injurious to your children? Is it a regard for their welfare, that induces you to let them cultivate every habit, indulge every passion, practise every impertinence, and catch every vulgarity which can possibly hurt their minds, and debase their manners? or is it a sufficient apology for adopting means thus big with misfortune and misery, that such a system of tuition is agreeable to their own inclinations?

What

What would become of us all, were we thus treated by the God that made us? and you cannot love your children better than he does his. Yet he corrects them often, though never but in mercy. And they submit to all the disasters he inflicts, with a filial confidence in his fatherly concern. They learn to be candid and charitable, even by the blackest and falsest imputations, to which their very best deeds are liable; to be open and sincere, from the hypocrisy that so perpetually perplexes and injures them; to be temperate, by the poverty they suffer, and patient, by the hardships they undergo: and, different as it may seem from your conduct, we generally see those suffer most whom he loves best. But, for the same reason that your method is always condemned, his is always justified, by the event; since
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the greatest trials uniformly produce the greatest worth. Did not his own Son, and our Saviour, learn obedience by what he suffered? But, according to your way of thinking, how inexorably severe was it, to treat, with the most absolute dereliction, and heaviest calamity, one infinitely dearer to him than all creatures, and all worlds; one who did always the things that pleased him; one who had no will, who knew none, but his; one who loved whatever he loved, and disliked whatever he disliked! And dare the fondest parent of you all pretend more value for your child than he had for his? or will you suppose all this done without the wisest intention, or think the character of Jesus no better for what he suffered? or say, your daughters are not the worse for being saved so officiously

officiously from those kindly restraints,
and that salutary subjection of mind, on
which so much of their future welfare
depends?

DOMESTIC

DOMESTIC ATTENTION.

YOU must all admit, that the well-known importance of the female character, to every polished state of society, gives it an obvious and immediate claim on all our diligence and sollicitude.—Direction or assistance, in the education of your daughters, is, consequently, one of the best and kindest offices we can do you.

At the same time, it is a subject, we are sensible, but little adapted to please those who think themselves above advice, and on whose minds and lives no advice has so little influence as that which has the improvement of the heart for its object. It is a subject, which all
who

who treat their dearest offspring with the cruelest indulgence, cannot but hear and recollect with a mixture of reluctance and pain. It is a subject, which those especially, who fancy virtue to be something extremely inconsistent with the daily occurrences of common life, very sagely conclude to be wholly out of our sphere. It is a subject, which, notwithstanding, strikes me as one of the most lasting, interesting, and universal consequence.

All virtues, all vices, and all characters, are intimately connected with the manners, principles, and dispositions of our women. We are literally as much theirs by culture as by birth. They are the first to receive us from the hands of our Maker, and their hearts, from the moment we are born, are totally absorbed

ed in our welfare. On them our tenderest cares devolve, and it is not uncommon to incorporate their vices and diseases with the caresses we share, and the nourishment they give. From them we have all our first, liveliest, and most operative impressions; and the man who regards them without respect is a monster. It is hard to say how much the feelings and conceptions of our minds, as well as the organization of our bodies, may be affected through them. Our constitutions are peculiarly fashioned by theirs. It is rare, at least, that a very sickly mother produces an healthy child.

In short, with women the education of all the world begins, and in education all depends on a proper beginning. Our manners, our tastes, our pleasures, whatever contributes to make our lives joy-
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ous and happy, originates with them. So that, to secure the morality of after-ages, and render posterity superior to us in every thing great and praise-worthy, we should bend all our talents and attention to the formation, purity, and perfection of the female mind.

The power of habit has been long acknowledged, and is but little understood. It may well aggravate, but never can extenuate the demerit of vice. Blameable as parents are, in not correcting the foibles of their children, these foibles are not the less criminal when matured into faults. We are individually endowed with reason and conscience, that we may judge for ourselves, and act by our own wills. And this is the first and most material use we can ever make of these powers.

It

It is shameful to have no principles of our own, to be enslaved by the opinions of others, to overlook, even in trifles, the everlasting distinction between right and wrong, or to indulge ourselves in thinking, or feeling, or doing that which we know is improper. Bad habits, to be sure, are extremely obstinate; and those by whom young minds imbibe them, are guilty in proportion to the degree of misery they are calculated to produce, and the very few chances they allow of amendment. But all virtue supposes, on our part, the most unremitting exertion; and age is never so properly spent as in atoning for the irregularities of youth.

Were it not for these, and the various temptations that surround us, the reduction of pride, and moderation of passion,

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and all the duties of humility and self-denial, were unnecessary.

Blessed and fortunate are these daughters, who owe to a worthy and regular education the sweetest dispositions, and the purest minds; but how much more respectable and meritorious are they, whose virtues are solely their own acquisition!

You may often see girls, at a certain age, become all at once thoughtful, grave, and reserved. And this, perhaps, is one of the most critical periods in the progress of female improvement. Ideas are then conceived, sentiments felt, and opinions formed, that may ruin them for life. It is now, especially, that the beggarly and abject propensities of indolence and sloth struggle for the mastery,

tery. And these, of all others, because most inveterate, are most to be dreaded. The infinite swarm of fancies, chimeras, and imaginary evils they propagate and mature, are the greatest, the most lasting, unconquerable enemies of female quiet.

The intervals of domestic attention will always be numerous and unavoidable : and by what other means than an active disposition are these to be laudably employed, and turned to permanent advantage? It is wonderful, for want of this, to what a world of insignificance the lives of multitudes are devoted.—What is it in which we do not rather engage, than submit to be the victims of a listlessness more intolerable than pain itself? Yet, in this sensation, horrid as it is, all the luxury of ease unavoidably

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terminates,

terminates, and frivolity, or scandal, or gaming, are its certain consequences.—But tell me, ye who know, and are judges of character, what truth, or candour, or honesty, or simplicity of heart, can be expected in the neighbourhood of such habits? Yet these are habits, which, under a variety of disguises, every where prevail.

But, there are not wanting, persons who vindicate pursuits like these, on this most worthless principle—that they know not how otherwise to occupy, or get rid of those hours, which hang so heavily on their hands. Have they then no duties to perform, no business to attend, no object to pursue, nothing to do, but to loiter and doze away, in the most contemptible insipidity, the inestimable blessings of time and life; as if they

were

were made rather to breathe and rot, than live and labour? Or, since they must not be unemployed, as if the worst things were more suited to their tastes and inclinations than the best; or, as if happiness consisted in indolence and disease, rather than activity and health.

As, therefore, you value the future welfare of your daughters, in body, mind, and estate, keep them always active and employed. Nature, indeed, seems to have meant them for the still scenes of retirement: but sedentary habits, in the extreme, are fatal to thousands of them. They inevitably debilitate all the powers of action, produce a moping, melancholy, and romantic temper, foster dispositions of the most insufferable fluttishness, petrify the heart with ignorance and insensibility, and are a

source of more female complaints and inquietudes, than almost all other causes put together.

Rest is the natural prerogative of age, motion the duty of youth. Business, well directed, is an antidote to almost every evil; while idleness may be considered as the prolific parent of all the improprieties, elopements, or crimes, which blacken the annals of the female world.

Think not, however, you acquit yourselves sufficiently on this head, by stimulating your daughters to the vulgar employments of their sex; or that their habits of industry can be much improved by loitering in those seminaries of vice and insignificance, where they acquire nothing but the foibles, insipidities, and
delirium

delirium of their betters. These are by no means the capital concerns of female life, and for that reason are improperly made the first or leading objects in female education. A very short time may render the dullest of them abundantly expert in whatever they need of this sort. And where is the utility of cultivating, with so much assiduity and labour, habits or arts not essential to happiness?

At a certain time of life, there is but little reason to guard them against inactivity. Nature, invariably attentive to her own interest, seldom suffers those springs, on which so much of her well-being depends, to continue long unexerted. Your only business, then, is properly to time and point their movements; and the more of plan and precision you give them, the better. Never allow

your daughters, unless you would have them distinguished for every contemptible quality, to be capricious in their preferences, or desultory in their method of pursuing them, volatile in the humours and passions they discover, or dilatory in accomplishing any of their schemes, inaccurate in their designs, or careless in the execution. Suffer them not to be busy without an object, to work without contrivance, or act, or speak, or even trifle without principle.

Family affairs are by far the most proper objects to engross their minds, or occupy their talents. This is their natural province. Here they are made to shine and preside: and he is a foolish or worthless husband, who shews the least inclination to jostle them out of their sphere. But how pitiful is the wife, who
by

by ignorance or inattention, an obstinate stupidity, or a flatteringly temper, renders even this absolutely indispensable!

You can never make them good house-wives without attaching them early to the house. Make home agreeable to them, and they will never wish to leave it. The great secret of working effectually on their tender natures, is to keep them in perpetual cheerfulness and good humour. Impose no tasks, but by way of conferring an obligation. Be peremptory in all, but use an air of forbidding authority in none of your requisitions. Where you cannot lead, it would be madness to think of driving them. It is not the reputedly rigid and severe, but your over-indulgent parents, who strike and teize their children most, and who by that means incur, in their turn, their greatest

greatest negligence, dislike, and disrespect. For the vulgar, intemperate fondness of mothers, like the impertinent familiarity of friends, invariably breeds contempt. Deprive your daughters of no harmless enjoyment in your presence, which they can have out of it. They will think with pleasure of being old, when they see you so unwilling to forget you once were young.

Thus comfortable at home, few allurements can tempt them abroad. And it will be much for your credit, as well as happy for them, that they are always more disposed to entertain than to visit. Hospitality is one of the sweetest, most amiable, and most captivating, of all the domestic virtues. Nothing can be more graceful and becoming in the young and the beautiful, than all those pleasing
cares

cares and attentions which originate in a generous solicitude to oblige. Where these are wanting, selfishness, reserve, or haughtiness, or some dull, dirty, or testy peculiarity, which suspects insincerity in every profession, hypocrisy in every character, and deceit under every possible appearance, usually predominates. Though it happens not a little fortunately to the prudish dupes of this narrow-hearted principle, that, while they make others keep their distance, they afford them some satisfaction, in their turn, by being obliged by system to keep their own.

The best way, therefore, to give your children a superior and opposite turn of mind, to make them easy and affable, frank and condescending, generous, hospitable, and open-hearted, is

to rivet their young and ardent attentions wholly on domestic concerns. Initiate them thoroughly in this science, replenish their little hearts with these virtues, and no accident or calamity can henceforth tarnish their health, their beauty, or their worth. Leave them ignorant of nothing, which can in the least degree administer to the convenience or comfort of those whose happiness may hereafter depend upon their care. The habits thus acquired, under your inspection, will never forsake them.— And when fortune, friends, and youth, with every other temporary and exterior excellence, are all no more, this, like that Heaven which bestows it, will be a pleasure to themselves, and a blessing to all around them.

Should

Should it even be their lot to be servants, they will then accommodate themselves to the will of such as employ them, with fidelity and assiduity. In wedlock, their prudence and delicacy may probably preserve the hearts of their husbands; their œconomy must certainly prove an inviolable security of their property. Such is the woman your daughter may become. The insignificance of a fribble, should she be cursed with one, may pique her pride, and his contumely insult her merit, but she has sense enough to conceal her contempt for the one, and meekness enough to bear the injuries of the other. Her servants, if she has any, regard her with confidence, because she treats them with humanity. Her commands are never neglected by those whom she never flights. Her children possess her kindness, and return it.

it. She loves them without weakness, and corrects them without anger. Her fondness for what she wishes them to be, blinds her not to what they are. How endearing and delightful all her domestic attentions! What makes her such a comfort to her family and friends? She is never so happy, never so much in her element, as in doing some kind, obliging, or good-natured action to one or other of them. Wherever there is an aching head, or an aching heart, you shall always find her busy, like some heavenly or benignant spirit, administering relief, and her inexpressible tenderness, in most cases, is a more universal catholic than all the nostrums which fear, phyc, and folly, have hitherto imposed on the world. Solicitous for the welfare of all, all have a grateful sense of her goodness. The order which reigns in
her

her house, is but a picture of her own beautiful and harmonious mind. Few accidents take her unprepared, interrupt her arrangements, or affect her equanimity. She sees and alleviates every distress, removes every inconvenience, rectifies every mistake, and reconciles every difference. Ye libertines, who have no interest in such a treasure, what are all your lawless, dear-bought enjoyments, compared with those which a man of sensibility and principle receives from the tenderness and affections of a wife like this! Who would not wish to be united to such perfection? What husband would not triumph in an acquisition so inestimable? What daughter would not regard her maternal accomplishments with a mixture of emulation and gratitude?

DILIGENCE

DILIGENCE AND ACTIVITY.

THEY whose minds have no concern in any thing they do, are but slaves of habits they never formed, and of passions they never felt; the awkward puppets of custom, or popular prejudice.— No excellence was ever acquired by a paltry subjection to vulgar or fashionable maxims and modes.

It is the abject dread of singularity which keeps all little minds so perpetually starch and insignificant. They dare not dissent from the general manners of the world, however contemptible or flagitious. They have neither understandings to discern, nor hearts to feel, that the leading policy of all vice is to render every

every rival virtue unfashionable. And, with an ignorant and profligate majority on her side, she has it not only in her power to carry the worst measures, but to fix an indelible stigma on the best.

Thus, nothing can be expected from female education, while it continues so much matter of mere form, as it is but dullness, insipidity, or worthlessness. Yet they who have it for their express business to expose, and censure, and correct every moral impropriety, are still most unaccountably shy in meddling with this. And now, from the indifference of some, the timidity of others, and the false delicacy of many, the subject is become so strange, not to say uncommon, or new, that there is no treating it professedly, without an appearance of affectation. It has hitherto been rejected, for the

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very reason that ought to have determined the choice of it; and it is with it as with most other things, the less relished that it is so necessary.

Infancy, we all know, is the only period which unites levity with innocence, enlivens the fancy with the full consent of the judgment, and swells the heart without any danger of remorse. It is then, chiefly, that every particle of the system is alive, and that nature, by incessantly prompting to action, points out the means of most effectually securing her progress and perfection.

All young minds are characteristically impetuous, unawed by dangers, which they never felt, superior to difficulties which they never encountered, and in every circumstance and pursuit full of
spirit

spirit and enterprize. It is by this generous and commanding principle, that all the members of the body acquire strength and readiness in the habitual discharge of their respective offices; that the various faculties of the mind open and improve; that hope is inspired and preserved; and that every latent spring of activity becomes elastic and operative.

Whatever therefore tends, however remotely, to impede or mar this harmonious movement, is a violation of nature, and destructive of her original establishment and design. Every part of the human frame is fabricated with the most admirable wisdom, and directed to the most manifest utility. And nothing can possibly interfere with such an exquisite arrangement, which is not hostile to the benevolent intention of its Maker.

Idleness has been universally reprobated by all the world. It is a maxim in the Chinese government, * “ That if
 “ there be a man who does not work, or
 “ a woman that is idle, in the empire,
 “ some individual must suffer cold or
 “ hunger.”

The Athenians punished idleness by law, and empowered their magistrates to examine in what manner the people singly spent their time, as well in private as in public; not only that none might live by unworthy occupations, but chiefly that all might continue in constant employment.

Though youth be an age of giddiness and dissipation, it is now that the tender attention is most capable of a proper di-

* Blackstone.

rection. And whatever women are to do, or become, depends in a great measure on the feelings then indulged, and the dispositions then acquired. How many are the ways, on their first setting out, of hurting their weak frames, and furnishing them with a stock of ill health; and blasting, without intending it, all their subsequent utility and comfort!

Of these, perhaps, none is more fatal, or calculated to have a more universal and immediate effect, than that sort of indulgence and pampering, which encourages sloth, and checks activity. For this is always the natural consequence of eating, or sleeping, or resting too much. That child is by no means in a good state, either of body or mind, who discovers a frequent inclination to loiter. It is a more alarming symptom, perhaps, than

any other. It indicates a complication of the most dreadful disorders, and, as soon as observed, merits a ready and decisive remedy.

Suppress not, I conjure you, any of those tender and amiable feelings, which, for the wisest purposes, mark especially the maternal character. No monster can be more perfectly and universally shocking, than either father or mother wholly without them. The human heart is every where happily and wonderfully touched by the minutest concerns of infancy. Helpless innocence is one of the tenderest and most generally interesting conceptions we form. No good mind was ever long indifferent to the harmless insinuating prattle of children. Indifference to them indicates a criminal insensibility to the first and dearest regards of nature,

nature, and is an infallible mark of stupidity or depravity. From this imputation, however, it is but justice to acknowledge your sex to be much freer than ours. But, from either, there is some danger in too much security, as well as in too much indulgence; though, of two great evils, the last is most to be avoided, since the child, hardly brought up, so generally turns out a better member of society, than one spoiled by an excess of tenderness.

In this particular, perhaps, the peasant and the philosopher are equally disposed to continue the dupes of their feelings. You never can correct that fondness for your children too frequently and effectually which blinds you to their faults, pampers their appetites, humours their inclinations, trifles with their tastes

and attachments, gives a loose to their passions, or rivets their habits of self-love and confidence. While these minutiae are not observed and checked with steadiness, they keep the whole family in perpetual uneasiness. Their humours become capricious and unmanageable in proportion as consulted and indulged. Peevishness and petulance are the natural consequences of incessant fondness. Their expectations enlarge, and their demands increase, by your eagerness and dispatch to gratify them. The more you oblige, the less will they seem obliged. They are then not governed by you, but you by them; and all your pleasures or enjoyments must unavoidably be subservient to theirs. The law is not what you, but what they would have it to be. This shews how much you think them the only judges of what

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is best for them. You, to whom they owe so much, are therefore generally treated most disrespectfully. Nor is it too much, but too little correction, which makes them so very undutiful as they often are. Universal and unremitted attention swells them with such flattering ideas of their own importance, as they seldom or never forget. In cases where they ought not once to hesitate, why bribe and coax, to make them imagine they confer a favour, when they only do their duty? How can they have any sense of obedience while under no sort of restraint; or yield to any, while all seem solicitous only to yield to them? This pernicious and absurd conduct, you adopt for no other purpose, but to soothe and gratify your own habits and feelings, at the cruel and lasting expence of theirs. They begin much

much earlier than you imagine to make observations, and ought for that reason to be made acquainted, as soon as possible, with the utmost value of every indulgence. Little, however, do they, thoughtless innocents ! reflect, that whatever most pleases now, may be ultimately of the most forbidding and pernicious quality ; that the wants thus soon and sedulously cherished, may become a disease as infectious and incurable as the plague ; and that, to the vain and visionary impressions, thus early and deeply imprinted on their tender minds, they may probably owe the most teizing and inveterate inquietudes of life.

Soundness of body and mind is often sacrificed in this manner to a false, capricious, and contemptible tenderness. Indolence is one of the plagues by which
vice

vice conquers, and death depopulates the world. It operates like those poisons which are agreeable to the palate, at the same time that they lacerate the vitals. It destroys the appetite, or creates a false one; and, by lulling one part of the system always to rest, keeps the other always uneasy. So that food ceases to nourish, sleep to refresh, or any of the senses to enjoy, undisturbed, its proper object.

Then the humours grow thick, and stagnate for want of motion to warm and dilate them; the muscles stiffen, because deprived of their necessary moisture; obstructions take place, which produce weakness and irregularity in every animal function; the general circulation is impeded, and nature, no longer able to discharge the morbid matter, which constantly

stantly accumulates from all her imperfect operations, gradually sickens and expires.

By some such progress, more than any family taint, most cronic and incurable diseases are encouraged. And the human constitution is uniformly susceptible of those injuries, in proportion to its delicacy. But they are easily seen and traced by the least discerning, as they happen every day, in every place, and under every eye. And there is not a mother among a thousand, who has it not in her power to prevent them, by such an attention to the manners and propensities of her daughters, as may second the salutary exertions of nature, and support the vigour of life.

It

It were impossible, however necessary, to enumerate all the bad consequences of a slothful temper. Nature has nothing to encounter so perfectly opposite to all her purposes, and destructive of all her principles. Laziness in our sex is obvious to all, and censured by all; and, from the peculiar infamy it occasions, not in every case incurable. But yours often lurks under the most specious semblances, and, when known, excites a reprehension too tender to be of much use. And you have little chance of amendment in those things, which, instead of being reprobated as faults, are only pitied as misfortunes.

Few men, however, will be fond of trusting their property, or families, or dearest concerns, with her, whom they know to be thrifless. And you, who wish

with your daughters eligibly settled in life, would do well to begin by making sure of this most essential preliminary. For, to a man of sterling sense and discernment, who marries solely to be happy, and enjoy, unmolested, all the luxuries of domestic retirement, a frugal disposition, attended with activity and diligence, will afford much more solid and substantial content, than a large fortune.

Though all other things were out of the question, their virtue and innocence are never to be forgotten; and this, of all the means in the world, seems most likely to secure it. The progress is easy and natural. A slothful person is always filthy, and frequently worthless. It is from want of care in ourselves, or others, that our persons are dirty, or our minds deformed by vice. And who can expect

pect that she, who deigns not to keep herself clean, will be at the trouble to make herself good? Surely the one requires infinitely more attention, and vigilance, and circumspection, than the other. And the flatterer, who is constantly praising her purity of mind, as an apology for a habit not so easily hid, may affect to have as many virtues as she pleases, but we all know there is one vice to which she is under no sort of temptation.

Active habits should not only be early formed, but properly directed. Curiosity, the great master-spring of all knowledge and improvement, is never so thoroughly awake as in the lively and strong. But that which regards the conduct and miscarriage of others, is worse than none, as it is the low-born humour
only

only of little venomous minds, who, like wasps, always hang about the sweetest flowers, and fasten their stings in the tenderest stems. Whenever this happens, by some strange mismanagement, to be the ruling passion of a girl, it is obvious what sort of a woman she must inevitably become. Envy, especially at this time of life, contracts the understanding, as well as the heart, and precludes for ever every liberal feeling and idea.

Why is the sex so frequently charged with habits of detraction, as if slander had no other emissaries? Few mothers are at sufficient pains to check the beginnings of it in their daughters, who are generally very free in making, and as free in communicating their remarks. But it is literally true in their case, what-
ever

ever it may be in that of others, that if calumny had no ear, it would soon lose its tongue. For to listen to their little mischievous tales, which are generally a shocking medley of truth and falsehood, in but a single instance, is to encourage them in a trade, from which they can never derive any thing but abhorrence and contempt. Why not, then, enjoin them, while yet your injunctions have any weight, never to utter a syllable in your hearing, but in praise of something laudable? What title have they to pronounce on the merit or demerit of actions, who are by no means competent judges either of what they hear or see?

It is the more necessary to mention this particular, that you generally find it connected with the most invincible vices and follies. Ignorance and malignity

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are the hideous parents of calumny and sarcasm ; and stupidity and spleen, the most wanton impertinence, and unmeaning ill-nature, the hereditary diseases of this monstrous breed. Great natural parts are often buried under the grossest vulgarity, and the strongest minds, on some occasions, exhibit peculiar depravity. But where knowledge and virtue are happily united, it is rare to meet with any thing really illiberal. Indeed, all prejudice and secret censure result from want of thinking.

Whatever belongs to character, is connected with such a complication of circumstances, that there is no seeing it thoroughly, or examining it fairly, without the keenest, clearest, steadiest, and most delicate discernment. And no worthy, well-informed, or humane woman,

man, can stoop to busy herself in such paltry and vile enquiries, as have no other tendency, than to add to the infamy of the worthless, or hurt the credit of the absent.

Then, as you prefer the most solid and agreeable, to peevish, inquisitive, and censorious tempers, keep your young and delicate charge perpetually engaged in some laudable and important pursuit. Give her no time, opportunity, encouragement, or example, to meddle with aught in which she has no concern, unless you wish to render her negligent of that in which she has the greatest.

How infinitely more amiable and becoming is it in those whom Heaven has destined to be the ornaments and sweeteners of human life, to forgive than

condemn, to protect than insult, to soothe than to slander! Permit your daughters to tell you, and one another, all that can be of service, but nothing that cannot; nor suffer them, on any pretence, to circulate tales to the disadvantage of others, which, for aught you know, may be false; to credit reports founded in malignity; to open their doors to tale-bearers, or their ears to officious whisperers. Above all, caution them strictly against letting what they hear by accident transpire by design.—Tell them how sweet and laudable sentiments of pity and commiseration are, when suitably and seasonably expressed; and how harsh, discordant, and shocking, those of indifference, or anger, or obloquy, to a timid or an aching heart.

Do

Do you not all desire your daughters to be as easy and comfortable as life can make them? Now think on the happiest persons you know. Inspect their manners and feelings with all the minuteness and accuracy in your power. Leave not one circumstance in their lives, or sentiment of their hearts unexplored. And you will then find they have the least trouble in their own minds, who give least to others, to whom time is least tedious and irksome, on whom the common objects of vulgar attention have least influence, and by whom the duties of life are least neglected.

So many and important are the obligations we have to discharge, that they are culpable, who can catch themselves unoccupied but for a moment, without confusion. In truth, no indolent person

son ever was, or could bear to see others happy. On the contrary, those who are virtuously employed are always contented and cheerful. Their minds are solely engrossed by their own affairs. They have no time to pry into the secrets, or to perplex the concerns of their neighbours.

It is exercise that softens all their cares, lessens all their troubles, and heightens all their enjoyments. This is the true philosopher's stone, which extracts sweet out of bitter, and gold out of dross; and operating on the heart like a charm, turns labour into rest, sickness into health, pain into pleasure, and sorrow into joy. Were it not for this, their palates could not relish so keenly, nor their appetites return so regularly; or they would not sleep soundly,
or

or be so healthy, or in any respect so useful, and patient, and pleased in every situation, and with every thing, as they are. But life affords them an object, for which they think it worth while to live. And their emblem is that of a clear and lively stream, which never stagnates, but which, however intercepted, perseveres in the same direction, and still keeps running, till lost in the ocean.

Employment, thus properly selected, will divert the attention of your daughters from a multitude of thoughts, which, however pernicious, early obtrude themselves. Without all the nameless delicacies and graces of modesty, your sex were insipid and worthless; but these are the salutary effects of an open and lively, not of a close and moping temper.

There never was a girl addicted to soft and solitary habits, who did not either become the dupe of romantic delusion, or an easy prey to seduction. And idleness is an evil, from which I would guard my daughter as I would from the pestilence, or any other deadly infection.

Remember, however, a prudent mother will render work of all kinds rather a pleasure than a burden. Nor create, in the tender minds of her daughters, an aversion to that which is so indispensable to their happiness. Never teize, where you can accomplish your end by soothing; nor affect to command, where it is necessary only to advise; but suffer not them, in any thing, to assume the superiority, otherwise all is ruined. Yield but in the least particular, and they will insist on the same compliance in the greatest.

greatest. Let your authority be least obvious, wherever their exertions are most indispensable. Their diligence will relax, the moment they perceive you set them a task. There is no managing them without restraint, but it cannot be imposed with too much judgment and delicacy. Bind them to your purposes by every possible expedient; but your influence will be rather a curse than a blessing, unless you can make them in love with their chains. They should have no will but yours. And the great secret of using it with discretion is, to make them obey from choice, not from compulsion.

ECONOMY.

ECONOMY.

PRISONS, of all other places, exhibit a group of objects the most affecting to a good heart. There a variety of innocent and respectable characters may be daily seen, languishing under all the rigour of confinement, and all the wretchedness of penury.

My situation, some time ago, gave me frequent opportunities, in company with a few companions, of visiting and contemplating this most melancholy scene. Among all we then saw, none of them engaged our attention so deeply, as a prisoner of an aspect and manner singularly characteristic. He was nearly a skeleton, and looked the very picture
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of sadness and want. Yet, in all this distressful extremity, nothing about him had an appearance of meanness. Indeed, the notice he always took of us, his concern for his fellow-sufferers, and every other part of his conduct, discovered uncommon manliness and simplicity. It was remarkable, that, while his companions in misery kept teizing every one for money, he never did. This disposed us to exert ourselves, and make up a little sum for him. When we begged his acceptance of it, we signified, at the same time, a desire of hearing how he had been reduced.

“ My story, said he, is but short, and
“ has nothing in it that is very extraor-
“ dinary. I was the only son, and con-
“ frequently the sole heir of rich and re-
“ spectable parents, who gave me a li-
“ beral

“beral education, and left me in pos-
 “session of an ample fortune. I mar-
 “ried the daughter of a reputable citi-
 “zen, who, from his mode of life, was
 “thought very wealthy. His family,
 “who knew nothing of his affairs, were
 “accustomed to live in the greatest
 “splendour. My wife had a thousand
 “amiable qualities. There are few
 “genteel accomplishments in which she
 “did not excel. Her sweetness of tem-
 “per endeared her to all who knew her.
 “Her vivacity never forsook her, and
 “was always pleasing. No heart was
 “ever more tender, more generous, or
 “more uniformly alive to all the delica-
 “cies of conjugal affection, than hers.
 “Yet, what with the extreme sensibility
 “of her nature, the superfluity in which
 “she was bred, and her peculiar fond-
 “ness for every species of fashionable
 “gaiety

" gaiety and dissipation, her habit of
" squandering was unconquerable and
" unbounded. She always had what
" money she wanted, and spent it as she
" pleased—for my heart never permitted
" me to lay her under the least restraint.
" Her extravagance, however romantic
" and distressing, arose from principles
" originally good, but ill directed. Nor
" could I retrench her expence, with-
" out occasioning such a shock, as might
" have injured her health. The mo-
" ment I was involved, I stretched
" every point to keep it from her know-
" ledge. I had still great expectations
" from her father, in whose hands the
" whole residue of my property was now
" lodged. My situation soon became
" too critical to be much longer con-
" cealed. But, in one fatal day, he
" failed, and I was at once arrested,
" and

“ and stript of every thing. My poor
“ wife never left me, and never reco-
“ vered the illness occasioned by our
“ misfortune. Often did these walls,
“ and these wretches, witness her la-
“ mentations. At last she grew quite
“ frantic, and expired in my arms,
“ muttering, with her last breath, cur-
“ ses on a conduct that had ruined me.”

This anecdote is meant as an introduction to some further advice on the education of daughters. And that ECONOMY, which it points out, is, in fact, one of the best, and most necessary lessons you can teach them. With a little seasonable care and attention, what a world of misfortune and misery might often be avoided! for the giddiness so frequently and hastily censured in the sex, is not a natural, but adventitious

titious quality; not an original defect in the frame of their minds, but the obvious consequence of an unprincipled education.

What can be more amiable, and exemplary, in the mistress of a family, than to see her wisely and readily supplying all the wants of those who depend on her assistance; discharging, with steadiness and equity, her several domestic claims; diffusing, by every word she speaks, and every thing she does, a spirit of moderation and decency in all around her; and through all her conduct, and on all occasions, giving practical lectures, and affording proofs of frugality, without parsimony;—and generosity, without extravagance?

Such

Such a person knows how to hit the happy medium between meanness and ostentation, plenty and superfluity, delicacy and refinement, liberality and excess. This beautiful, and well-corrected temper of mind, is her best ornament at home or abroad. It affects her whole arrangement, and regulates the minutest of her actions. She is not tawdry within, nor the ape of folly and finery when she goes out. The disposition of her furniture, whether superb or ordinary, is happy and commodious. She suffers nothing to be laid or continue out of its place. Her conduct is the result of thought, not of levity. She does nothing at random; her very pleasures are selected with taste, and indulged on principle; and all her words are few, and well ordered.

But

But let me beseech my fair readers to remember, this invaluable and accurate disposition is not produced from chance. You may as well expect wealth without toil, health without care, or life without sustenance, as frugal women of undisciplined daughters. There is what may be called an entering into the spirit of every action, without which it never can be done well. We must be thoroughly in earnest, before we can do any thing but trifle. What acquisition in trade, or science, does not suppose a certain degree of diligence and application? Virtue of all kinds seems the only thing in the world we think either of acquiring without industry, or keeping without practice. Thus, under the steady influence of interest, what person does not act with spirit, or is not on his guard against imposition, or will not ex-

ert every nerve in support of his credit, or indulge the negligence of others, to his own injury? Inspect the whole complicated bustle of life, and say, by the energy of this single principle, what difficulties are not overcome, what perils are not encountered, what projects are not accomplished.

Is it not then most unaccountable, that every thing should be so eagerly prosecuted, but that alone on which so much happiness, and so many blessings depend? It is not usual for men of the world to misunderstand the branch of business they practise, nor possible for them to prosper, and yet neglect it. And do you expect your daughters to possess any degree of taste, and exactness, while you suffer them, on all occasions, to sport with truth? Accuracy and coolness,

ness, in their several arrangements and concerns, can never distinguish those, whose giddiness and caprice you seldom check. To shew the least vestige of method or plan in their actions, cannot characterize those who see none in yours.

One leading feature of reasonable beings is, a sense of order; and this is a quality which peculiarly marks the female temper. Women shew, by their very make and manners, how much more finely their minds are fashioned, and their feelings turned, than ours.

*Heav'n, when it strives to polish all it can
Its last, best work, but forms a softer man.*

Our passions are by no means so delicate, our sensibilities so exquisite, our ideas of beauty and deformity, of reality and fiction, of right and wrong, so

lively and acute as theirs. Nature seems to have endowed them with a general predilection for proportion in forms, delicacy in colours, harmony in sound, and elegance in motion. Their discernment of whatever pleases or disgusts their eyes, or ears, or feelings, is therefore peculiarly keen and sensible.

It is because proper use has not been made of this great master-spring in the female make, to influence their judgments, that women are universally fond of whatever is flashy and glaring, much more affected by our dress and manners than we are by theirs, and perpetually the dupes of flattery and detraction; that the maxims of fashion, however temporary and preposterous, are adopted by most of them uniformly and implicitly; that their pursuits in general are

trivial,

trivial, visionary, and capricious; that their homage to the merest shadows is every where serious and profound; and that apes, fops, and sycophants, with the whole tribe of coxcombs, have more of their good graces, perhaps possess more of their hearts, and always more of their company, than men of sense and virtue.

You, then, who would use well, and wisely, the materials with which nature furnishes you for educating your daughters, should constantly conduct yourself towards them on principles of the strictest exactness and veracity. In no instance suffer them to promise one thing, and do another; to commit the same fault twice; to break their promise, however capriciously made; to dispute, in any case, or on any pretence, your commands, as if you were not always in earnest;

earnest; to think it possible you may be mistaken in what you tell them, or in what you bid them do; to hesitate whether to obey or not, or to need the least repetition of the same orders.

A discipline thus uniformly pure and decided, may give you an air of singularity and rigidity, and expose you to a thousand explosions of vulgar obloquy; but you will soon find the salutary consequences of it on all around you. No conduct but this can either secure you sufficient convenience in your own house, or due attention in that of others. You will then know what is going forward, when abroad, and what you have to expect on coming home. Your servants dare no more hesitate in executing your orders, act beyond their sphere, or fill it improperly; and your daughters, thus habitually

habitually governed by maxims of inflexible truth, must be punctual and methodical while they live.

What are many families, for want of this great regulator, but machines out of order; but instruments out of tune; but an absolute chaos of confusion and discordance? The life of the social, as well as that of the natural body, depends on the harmony and union of its members. And the end cannot be expected, where the means are impracticable.—What confidence can result from an intercourse so intimate, and yet so equivocal; or how can their connection be prosperous, and creditable, who seldom or never act honourably by one another? Who knows not that the finest armies are ruined the moment their discipline relaxes, and that the wisest governments

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survive

survive not long an expenditure of principle or economy?

It has always been observed, that the severest officers make the best soldiers; that the most accurate and rigorous masters make the best scholars; and that those heads of families, who act with most punctuality, make infallibly the best servants, and the best children: nor are they ever censured, except by the rabble, who feel themselves hurt by a conduct, which cannot but strike them as a satire on their own. Whence are the bulk of their daughters so constantly listless and inconsiderate, but that no pains were ever taken to clear their heads, or methodize their ideas? Reared up in ignorance and stupidity, they live despised, and die unregretted. From the beginning to the end of their days,

they

they are most unhappy in their own minds, and a torment to their nearest connections.

What a pitiful excuse for every little, but vexatious blunder, that it was done without thought! On this preposterous principle there could be no such thing as guilt in the universe. God hath made us reasonable creatures; but by relinquishing reason we make ourselves monsters. For with equal propriety might the voluptuary plead, that his pleasure—the thief, that his necessity—and even the murderer, that his fury, his revenge, or his madness, deprived him of thought.

Whoever possesses the least share of common sense, must regard this, not as an apology, but an insult. There is nothing for which we are more strictly
and

and properly responsible, than our thoughts and attentions. And it is impossible there ever can be any material failure, or relaxation, in these, but where the heart is most perfectly indifferent. Otherwise, we divest the human will of all pretensions to liberty, and wantonly consign the whole world to the obstinate and arbitrary management of blind, unmeaning fate. Would it be a satisfactory account of any voluntary engagement, to those chiefly concerned, that it totally escaped your memory? Is your mind thus treacherous, in any thing deeply and seriously interesting to your own hearts or passions? Does not every instance of negligence result from an imperfect sense of duty, or from the most culpable habits of substituting giddiness for gravity, or levity for thought?

It is just as much as to say, that you deserve no credit in any thing, and that the same heedlessness, which betrays you in trifles, may equally affect you in matters of the last importance.

A woman cannot have a greater misfortune, than a mind thus defective—nor a man a greater plague, than a wife, on whose attention he has no dependence. He may as well correct her in her size, or her shape, the cast of her face, or the tone of her voice, as in a temper, which it is not in her power to remedy or improve.

Happy are they, who never feel the poignant sensations which the confusion, arising from an absence of memory, thus involuntary sometimes occasions. It is at least the duty of you all, instead of wantonly

wantonly making yourselves merry, to sympathize with the misfortunes of the miserable woman, thus ruined by habits of heedlessness; to take warning by the forgetfulness, and precipitancy, which frequently puts them so much out, and renders them so ridiculous; and to furnish those who are under your care with the earliest, the strongest, and the most durable rules of accuracy, and attention.

The two things by which the characters of young people are chiefly formed, are precept and example; and these, like speculative and experimental philosophy, should always go together.

Tell them not only what is right, but shew them how to practise it. Make your own conduct an obvious and striking

ing comment on what you teach. Your injunctions, thus put in action, will stamp a much deeper impresson by the eye than the ear, as it is always easier to imitate than obey. Never permit them to think lightly of any business, by doing it superficially. Nor once suffer them to act without thought, or go about the least of all their little projects, as if indifferent whether it succeeded or not. Better give an air of importance to trifles, than an habit of trifling in matters of the most serious consequences.

Yet this is the fatal rock on which the barge of domestic peace so generally splits. For want of due consideration, how many things are treated as trivial, which, notwithstanding, are of infinite moment! Do not the finest movements of the finest machines commonly depend
most

most on the smallest springs? In truth, nothing should be overlooked, or regarded as frivolous, with which the heart or temper has the least concern. And what, in the whole economy of a family, can be uninteresting to her who has the charge of it? By neglecting the least, the largest concerns have been often mismanaged.

About capital objects, which generally make way for themselves, we are all agreed. Nor do we ever relax into indolence, or insignificance, or hesitation, but where we think there is room for some excuse. It is from such particulars, as fools and triflers reckon of no account, that almost all family disputes, all unnecessary expence, and all contingent savings, constantly arise. And the best proof of good management, as well

as of good manners, is a proper, but unaffected attention to the minutest circumstance.

Trust me, your daughters dare not be dirty, when they see you always clean; slovenly, when they see you always neat; slothful, when they see you always busy; or negligent in any thing, when they see you always attentive. Economy, without any alloy of stinginess or parsimony, constantly practised before their eyes, cannot but strike them in all its elegance and utility.

It might be the means of turning their attention on their own minds, of correcting their young imaginations, of refining their volatile sentiments, of digesting their growing ideas. They would then be equally intent on moral and
mental

mental improvement, and embrace, with eagerness, every opportunity of replenishing their understandings, and expanding their hearts. And these are the only accomplishments that can ever render them truly endearing, not less alive to the charms of taste, than the delicacies of affection; as wise and prudent, as graceful and amiable.

How blest'd is she among the fair,
By gentlest stars inclin'd,
Who cherishes with love sincere
The virtues of the mind!
For these shall live, when others die,
And cease the heart to warm;
Prove sweeter than the sweetest eye,
And more than beauty charm.

Her habits, of this orderly and becoming kind, are much more eligible than the largest patrimony, which often
answers

answers no other purpose than to scare the good, and allure the worthless. Yes. The qualities of her mind, and her heart, thus acting in perpetual concert, will be a source of the sublimest delight, when all other pleasures expire.

Blessed is the husband, whose choice she is; and she, when she finds the man of her choice. Her tenderness will infallibly secure his affections, her sympathy soften his cares, her affability and candour keep him always cheerful, her good sense and discretion insure his respect, her prudence encourage his confidence, and her delicacy heighten all his enjoyments.

Holy and happy wedlock, when minds thus congenial meet and share thy choicest and sweetest endearments!—

H

Their

Their union is that of nature, improved by reason, founded on mutual resolutions of virtue; rivetted on both sides by the deepest regard for religion, softened by an habitual inclination to oblige, and embellished by all the domestic elegancies, without any of the fashionable luxuries of life.

Such were nuptial comforts, at least, in those halcyon days, when all creation smiled on the sweetest and chastest pair that ever the world saw. Nothing dwelt then in their hearts, but innocence and kindness: their lives were sacred to the purest felicity, and the paradise they inhabited, for plenty, peace, and simplicity, was an emblem of Heaven.

*Here love his golden shafts employs, here lights
His constant lamp, and waves his purple wings;
Reigns here and revels; not in the bought smile*

*Of harlots, loveless, joyless, unindear'd ;
 Casual fruition : nor in court amours,
 Mix'd dance, or wanton mask, or midnight ball,
 Or serenade, which the starv'd lover sings
 To his proud fair, best quitted with disdain :
 These lull'd by Nightingales, embracing, slept,
 And on their naked limbs the flow'ry roof
 Show'r'd roses, which the morn repair'd. Sleep on
 Bless'd pair ! and, O yet happiest, if ye seek
 No happier state, and know to know no more !*

H 2

SIMPLICITY.

SIMPLICITY.

THE tyger, that dreadful emblem of the female hypocrite, is said by naturalists to be at once the most beautiful, the most crafty, and the most savage of animals. Who has not seen the observation verified by experience, that excesses incident to the ruin of the female character are generally marked by an extravagance and eccentricity, to which, even in the greatest paroxysm of passion, men are absolute strangers? And have not the intrigues of your sex been long and universally celebrated, for that very exquisite subtilty and address they occasion?

The

The following story is not unknown, though it does not now occur to me where I had it. A lady, whose husband had long been afflicted with an acute, but lingering disease, suddenly feigned such an uncommon tenderness for him, as to resolve on dying in his stead. She had even the address to persuade him not to outlive this extraordinary instance of her conjugal fidelity and attachment. It was instantly agreed, they should mutually swallow such a quantity of arsenick, as would speedily effect their dreadful purpose. She composed the fatal draught before his face, and even set him the desperate example of drinking first. By this device, which had all the appearance of the greatest affection and candour, the dregs only were reserved for him, and soon put a period to his life. It then appeared that the dose was

so tempered, as, from the weight of the principal ingredient, to be deadly only at the bottom, which she had artfully appropriated for his share. Even after all this finesse, she seized, we are told, his inheritance, and insulted his memory by a second marriage.

Simplicity is vulgarly understood in a bad sense, as implying a want of common discretion, or intelligence. It then indicates such a deplorable debility of intellect, as to reduce those who unfortunately possess it, to a level almost with idiots. Indeed, lunacy and simplicity pass, especially in many parts of the country, for synonymous terms.

We mean, however, to consider the subject under a very different acceptation, and, for the benefit of your daughters,

ters, to lay before you, in a variety of views, a disposition of mind, as opposite to every species of insignificance, as excellence is to deformity, or the rays of the meridian sun to the shadows of the evening.

By a masterly genius, a fine imagination, and the sweetest, fullest, and most harmonious language in the world, the antient Greeks have made themselves immortal. No people on earth were ever more decisive in council, or successful in action. But, with all their parts and acquisitions, they never once lost sight of simplicity. Every refinement in taste, every novelty in the polished forms of politeness, and every new modification of elegance, adopted and produced by these enlightened masters, resulted in some measure from the

purity and steadiness of their attachment to this principle.

The magnificence of their architecture has not been exceeded, or even equalled, by any subsequent invention. It unites the greatest grandeur of design, with the purest simplicity of execution, the beauties of nature with the refinements of art, convenience with elegance, and splendour with utility. Their sculpture is so exquisite, as to preclude for ever all improvement, and the fame of their painting, like the glory of their arms, can never be forgotten, while the human heart retains any relish for the sacred vestiges of the chastest taste. All the numerous and reiterated efforts of succeeding ages to attain the ease, the energy, the pathos, and sublimity of their writers, have been hitherto abortive.

The

The music of ORPHEUS was irresistible, and the narration of THUCYDIDES fixed the standard of historical composition. The eloquence of Demosthenes, and the poetry of Homer, are to this day as singular phænomena in the literary world, as the national transactions of Greece have ever been acknowledged in the political.

We cannot have a juster conception of simplicity, so far at least as its influence extends to works of art, than by a reference to the various productions of this liberal, illustrious, and wonderful people. The honour of inventing whatever improves and embellishes society, belongs to them. They set the first example of the most perfect simplicity in arts and in life. The specimens of their genius, which still attract the admiration of

of the world, have established the form of elegant nature, and exhibited her various shapes under a polish peculiarly finished and exquisite. To the love of genuine simplicity, may be attributed all that masculine dignity, and refined elegance, which so remarkably expanded the sentiments of their men, and enhanced the charms of their women.—Simplicity inspired the former with all the enthusiasm and shining qualities of true heroism, and even defied the graces, the beauties, and the virtues of the latter.

Has simplicity, then, no application to the present active and improved state of modern society? or is it only to be found where nature remains uncultivated, among the savages of woods and deserts, in conjunction with barbarous ignorance,

ignorance, and ferocious manners? No. This mortifying and depressed state of humanity absorbs simplicity, with every other amiable and respectable attribute of our common nature, in mere animal exertion and appetite. In such a situation only, as renders the mind wholly independent of all solicitude about the necessities of the body, this noble and exquisite quality operates with freedom, and is seen without disguise.

Would you conceive properly of that simplicity, which is the sweetest expression of a well-informed and well-meaning mind, which every where diffuses tenderness and delicacy, sweetens the relations of life, and gives a zest to the minutest duties of humanity; contemplate every perceptible operation of nature, the twilight of the evening, the pearly

pearly dew-drops of the early morn, and all that various growth which indicates the genial return of spring. The same principle, from which all that is soft and pleasing, amiable or exquisite, to the eye or the ear, in the exterior frame of nature, produces that taste for true simplicity, which we would press you to consider as one of the most useful, as well as the most elegant lessons you can teach your daughters.

Infancy is, perhaps, the finest and most perfect illustration of simplicity.—'Tis a state of genuine nature throughout. The feelings of children are under no kind of restraint, but pure as the fire, free as the winds, honest and open as the face of Heaven. Their joys incessantly flow in the thickest succession, and their griefs only seem fleeting and evanescent.

evanescent. Their spirits apparently gather eagerness and strength, as they rise, and chace the fascinating prospect of maturity of bliss with maturity of years; while health, the parent of vigour and vivacity, revelling untainted through all their veins, repels the intrusions of care, heightens the accessions of gaiety, and gives festivity to their days, and refreshment to their nights. Regardless of all the disasters which croud the approaches and progress of life, their harmless frolics are seldom interrupted either by pain or fear. Nor are they in the least disposed to put up with any inconvenience from the arbitrary impositions of society, the humour of their friends, or the ways of the world. Their various actions take place, their inmost wishes are revealed, and their hearts perpetually exposed, without hesitation or difficulty.

difficulty. Ideas of propriety or decorum, neither prompt their ambition, nor guide their attachments. Solicitous only about the present, they never trouble themselves about the future. They suffer no apprehension, or uneasiness, but from the reality of want. And they uniformly rest, the moment their little appetites are satisfied. None of their innocent enjoyments are imbittered with the dread of any evil to come. To them the delusions and vexations of life are equally and utterly unknown. Suspicious of no contingency, they provide against none. To the calls of nature they are only attentive. They know no voice but hers. Their obedience to all her commands is prompt and implicit. They never anticipate her bounties, or relinquish her pleasures. This situation renders them independent of artifice.—
Influenced.

Influenced only by nature, their manners, like the principle that produces them, are always the same. And, having no plot to facilitate, or interest to secure, caution in their case is as unnecessary, as it would be impracticable.

Add to the genuine movements of nature, as thus displayed in the harmless manners of children, the various graceful and elegant corrections of an enlightened mind, and you have that true classical and rational polish, which, in conjunction with simplicity, constitutes one of the most eligible and captivating characteristics of a fine woman. Society demands many sacrifices, and, in exchange for the favours she confers, we unavoidably forfeit whatever interferes with her pleasure. Still there is a manifest difference between a dutiful submission to her

her lawful, and a grovelling deference for her assumed authority. While she governs in the true spirit, or genius, of her original constitution, or formation, it is our honour to regard her edicts with the strictest obedience. But the moment decency, utility, or even convenience, are superseded, for the preposterous innovations or vagaries of fashion or caprice, our allegiance is dissolved; and the adoption of her impositions is a total relinquishment of that independence, which is the last and dearest privilege of intelligence.

Genuine simplicity is, therefore, that peculiar quality of the mind, by which some happy characters are enabled to avoid the most distant approaches to every thing like affectation, inconsistency, or design, in their intercourse with
the

the world. It is much more easily understood, however, than defined, and consists not in any specific tone of the voice, movement of body, or mode imposed by custom, but is the natural and permanent effect of real modesty and good sense on the whole behaviour. You can best learn its utility and excellence from life, where you may see it in constant exhibition; and all you have to do, either for your own or your daughter's information and advantage, is only to beware of adopting the false for the true.

This has been considered, in all ages, as one of the first and most captivating ornaments of the sex. The savage, the plebeian, the man of the world, and the courtier, are agreed in stamping it with a preference to every other female excellence. But whoever would inspire

I

her

her daughters with the love and admiration of this delicate and charming quality, must be at infinite and unceasing pains to give them a strong and rooted dislike to whatever has the least appearance of affectation.

It is a maxim which you ought never to forget, in the tuition of your daughters, that the sovereignty of nature is paramount to the institution of society. Make them early, habitually, and fully sensible of this truth; spread it frequently before them in all its utility, lustre, and consequences; reduce it to practice in your own behaviour, and point their attention especially to all that variety of original and striking contrasts, which the want of it occasions in life. Nor fail, on every occasion, to shew them what a shocking metamorphosis among the young,

young, the old, the busy, and the idle,
every where takes place without it.

Nature only is lovely, and nothing
unnatural can ever be amiable. The
genuine expressions of truth and nature
are happily calculated to impress the
heart with pleasure. No woman, what-
ever her other qualities may be, was ever
eminently agreeable, but in proportion
as distinguished by these. The world is
good-natured enough to give you credit
for all the merit you can possess, or ac-
quire, without affectation. But the least
shade or colouring of this odious foible
brings certain and indelible obloquy on
the most elegant accomplishments. The
blackest suspicion inevitably rests on
every thing assumed. She who is only
an ape of others, or prefers formality,
in all its gigantic and preposterous shapes,

to that plain, unembarrassed conduct, which nature unavoidably produces, will assuredly provoke an abundance of ridicule, but never can be an object either of love or esteem.

The various artifices of the sex discover themselves at a very early period. A passion for expence and shew is one of the first they exhibit. This gives them a taste for refinement, which divests their young hearts of almost every other feeling, renders their tempers desultory and capricious, regulates their dress only by the most phantastic models of finery and fashion, and makes their company rather tiresome and awkward, than pleasing or elegant.

No one perhaps can form a more ludicrous contrast to every thing just and graceful

graceful in nature, than the woman whose sole object in life is to pass for a FINE LADY. The attentions she every where and uniformly pays, expects, and even exacts, are tedious and fatiguing. Her various movements and attitudes are all adjusted and exhibited by rule. By a happy fluency of the most elegant language, she has the art of imparting a momentary dignity and grace to the merest trifles. And, studious only to mimic such peculiarities as are most admired in others, she affects a loquacity peculiarly flippant and teizing; because scandal, routs, finery, fans, china, lovers, lap-dogs, or squirrels, are her constant themes. Her amusements, like those of a magpie, are only hopping over the same spots, prying into the same corners, and devouring the same species of prey. The simple and beautiful delineations

of nature, in her countenance, gestures, and whole deportment, are habitually deranged, distorted, or concealed, by the affected adoption of whatever grimace or deformity is latest, and most in vogue. She accustoms her face to a simper, which every separate feature in it belies; spoils, perhaps, a blooming complexion with a profusion of artificial colouring; distorts the most exquisite shape by loads or volumes of useless drapery; and has her head, her arms, her feet, and her gait, equally touched by art and affectation, into what is called the TASTE, the TON, or the FASHION.

She little considers to what a torrent of ridicule and sarcasm this mode of conduct exposes her; or how exceedingly cold and hollow that ceremony must be, which is not the language of a

warm

warm heart; how insipid those smiles, which indicate no internal pleasantries; how awkward those graces, which spring not from habits of good nature and benevolence. Thus, pertness succeeds to delicacy, assurance to modesty, and all the vagaries of a listless, to all the sensibilities of an ingenuous mind. Destined as she is, in common with the sex, and fitted by the peculiar liberality of nature, to polish and console humanity, a woman of this description never exerts a thought beyond the requisitions of the *TON*, the homage due to rank, family, parade, or personal decoration. With her, punctilio is politeness; dissipation, life; and levity, spirit. The miserable and contemptible drudge of every tawdry innovation in dress, or ceremony, she incessantly mistakes extravagance for taste, finery for elegance, and fashion for

whatever strikes her as most incongruous to simplicity and nature. By flaunting the abject puppet of every insignificant and preposterous farce to which the fashionable world gives a temporary sanction and celebrity, her whole care and attention are engrossed by circumstance and shew. To her the delicious recollections of an open, artless, and worthy life, are not half so charming, as the various tiresome insipidities and inquietudes of a giddy one. Every idea of substantial felicity is habitually absorbed in the flattering and frantic intoxications of female vanity.

It is not, therefore, intrinsic merit, but a tinselled exterior, which attracts her esteem; and she values neither candour of mind, nor modesty of carriage, when opposed to flutter or parade. Her
favourite

favourite examples are not those persons of acknowledged sincerity, who speak as they feel, and act as they think, but such only as are formed to dazzle her fancy, amuse her senses, or humour her whims. Her only study is how to glitter or shine, how to captivate and gratify the gaze of the multitude, or how to swell her own pomp and importance.—To this interesting object all her assiduities and time are religiously devoted. This makes her the willing slave of every novelty, which levity, or extravagance, or luxury, brings up, invariably prescribes that superfluity in dress and equipage of which she is so fond, and addicteth her to the mechanical practice of every punctilio, or artifice, which folly suggests, or prudery imposes.

The

The mortifications, to which this contemptible and fastidious turn of mind exposes and subjects her, are various, and without end. Her approaches are deemed intrusion; her affability, form or artifice; and all her complaisance or civility, the mere etiquette of the sex. She is always encroaching, and always repulsed; and is for the most part last, only from a violent propensity to be first. It is because she would be above all, that all are so much interested in keeping her down. The general disposition there manifestly is to keep her back, originates solely in her embracing every little vulgar manœuvre for putting herself forward. We check impudence, as naturally as we encourage modesty. A woman of this kind, consequently, is herself the dupe of all those artifices and schemes,

schemes, which she incessantly and unsuccessfully practises on others.

This, surely, is not a character you would recommend as a pattern to your daughters. There is the more necessity, however, for exposing its deformity, since it has of late become so common. In these dregs of times, nature, truth, and sincerity, are considered not only as useless, but pernicious: the only chance of success among us seems now to consist, not in the cultivation, but in the neglect of them. But, whatever we may think of their reality, their appearance is still in most cases indispensable. The world, though the substance be no more, is yet strangely attached to the shadow. This vicious taste, however, is not incorrigible. Falsehood has no consequence, but in the absence of truth.—
Cultivate

Cultivate truth in the manners of your daughters, make their lives a palpable transcript of sincerity, and all the bubbles, chimeras, and accompaniments of affectation, like the shades of night, as the morning approaches, will insensibly disappear. How often is debility of mind, and even badness of heart, concealed under a splendid exterior! The fairest of the species, and of the sex, often want sincerity, and without sincerity every other qualification is rather a blemish than a virtue or excellence. Sincerity operates in the moral, somewhat like the sun in the natural world, and produces nearly the same effects on the dispositions of the human heart, which he does on inanimate objects. Wherever sincerity prevails, and is felt, all the smiling and benevolent virtues flourish most, disclose their sweetest lustre, and
diffuse

diffuse their richest fragrance. Sincerity, of all other things, comes nearest to our conceptions of Heaven, and constitutes in fact all those white and holy robes, which saints and angels wear. This is a virtue of the heart, peculiar to no situation, and superior to every accident in life. Your daughters, whether in eminent or subordinate stations, are alike susceptible of sincerity, in all its native comeliness and perfection.—Leave them in full possession of this inestimable treasure, and you leave them richer, happier, and more truly independent, than if all the wealth of both Indies was theirs, in conjunction with a temper addicted to levity, and a mind corrupted by falsehood.

There is a peculiar kind of serpents,
which are confessedly the most beautiful,
and

and at the same time the most deceitful. Still the vivid and variegated colours, which work and embellish their exterior, are not altogether so very fascinating, as to render us insensible or inattentive to the dangers they conceal. It would be insanity to indulge every degree of curiosity, at the visible and certain expence of self-preservation. Delicacy forbids the application of any thing to the sex in general; which can only suit the characteristic depravity of individuals. But it has always offended my regard for their best interest, to hear every prattling and apish coxcomb upbraid and insult them, by such a provoking comparison. All farcasms, thus licentious and illiberal, only tend, in the fashionable ribaldry of modern conversation, to make the sweetest charms of the sex as formidable and portentuous, as the captivating gloss

of

of the most beautiful but most noxious reptiles.

Prudence, not artifice, seems an original characteristic of the female mind. The separate destination of the sexes accounts sufficiently for those actions and sentiments, which in each are so apparently contradictory. But this mutual disparity of manners constitutes the very harmony of life. Our rusticity, and their gentleness; our courage, and their timidity; our confidence, and their modesty; our openness, and their reserve, are, in the intercourse subsisting between us, what sharps and flats are in music. Naturally on their guard against our violence, they never dispute with us in our own way, but at a manifest disadvantage. —In truth, they seldom contend, or struggle, in any thing, except when certain

tain of conquest. Then it is literally their own arms which bring them the victory. In these they are amply provided, and they generally wield them with dexterity. The masters of the world have uniformly become their slaves, and have been obliged to sue to them for that favour which they refused to others. Nature intended us to be led by their fancies, dance attendance on their wishes, and minister to their caprice. Who has not experienced their powers of persuasion? Do they not chide, or teize, or look us into conviction, or good humour, at pleasure? Is not the eloquence of their eyes, their accent, their action, in every circumstance, on every emergency, calculated at once to fascinate and subdue, to agitate with passion, or to melt into rapture? Are they not, in consequence of a thousand

stand soft and winning graces, and endearing and ravishing attentions and sensibilities, which ever accompany their various movements, in supreme possession of our strongest affections?

It is the misapplication of these pleasing and magical talents or qualities, which alone can transform your daughters from sylphs to harpies, from angels to fiends. Then, indeed, their tears will become those of a crocodile, their looks and eyes, the looks and eyes of a basilisk, their every accent, the song of a syren, and all their beauties the deceitful varnish of some latent deformity, or projected mischief. Do you encourage them to sigh for the honours, the gaities, and the pleasures of life? This will serve as a clue to guide them through the flowery labyrinth. Worth, while they possess

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none,

none, can be no object. Nor, thus tutored, will they find it difficult to sacrifice whatever exalts and adorns humanity at that shrine where it is chiefly debased, and where the vilest accommodating principles are avowedly caressed and applauded, at the expence of honour and conscience. To be women of fashion, they must put on an affected for an open countenance, substitute ceremony for good-nature, and supply the want of innocence with an affectation of virtue, or an abhorrence of all who have been less successful in concealing their misfortunes. Perhaps the best passport, or most acceptable introduction to what passes for good or genteel company, is a dull sort of stateliness, in the room of decency; cunning where wisdom might be expected; and, instead of modesty, and ease, in mind and manners, a most disgusting exhibition of

of prudery, formality, and grimace. Thus qualified, they may indeed range through life invulnerable, and fight the world at its own weapons. Should you, like too many MOTHERS in our days, think it impossible for them to guard against the poison of hypocrisy, without making them hypocrites, only steel their tender hearts against the workings of sympathy and affection; and the petulance of the worthless can but little molest them; but then they will themselves be most worthless and abject.

Mere coquettes are wholly the offspring of whim; fluttering, desultory, and restless, like birds always on the wing, or volatile and evanescent as the froth which rises and bubbles for a moment on the surface of the stream. Their conduct has no rule but accident, no

K 2

principle

principle but impulse, no standard but caprice. Nor do they ever know themselves long enough to afford leisure or recollection, either to sound the governing sentiment of their own hearts, or to form one serious or rational resolution. Indeed their actions have no object, but the single one of acting without any. Their minds are as destitute of intelligence as their language is of truth, their manners of simplicity, or their affections of attachment. They are nothing, every thing, your's, every one's, and nobody's at all. They never deceive others, without deceiving themselves; are often the dupes of their own inconsistencies, and even sometimes betray, where they mean not to be false. Their thoughts settle not an instant on any thing, except it is to adjust their dress, to exercise their fans, to dart their glances, to teize their admirers.

admirers. All their looks, and carriage, and other nameless little artifices, are solely occupied in catching or tormenting a tribe of fribbles and insignificants, who deserve no better. Still their foibles, however numerous, or gross, or troublesome, are always ridiculous, but seldom criminal, and certainly never less mischievous to themselves than to others.

The coquette, after all, is one of the most harmless creatures in the world, compared with the hypocrite, who habitually stalks abroad in a mask, which she lays aside the moment she is alone, and is constantly piquing herself on what, in life and manners, she not only wants, but abhors.

A woman of this odious and frightful description, is the same heterogeneous monster,

monster, commits the same unbounded mischief, and awakens the same inveterate aversions in your sex, as the most hideous villain does in ours.

All the various passions of deceit, pointed by spleen, and deepened by malignity, take full possession of her soul. Pride swells her with the consciousness of every imaginary excellence, the blackest designs constantly rack her invention, jealousy distends her bosom with envy, falsehood disguises every feature of her face, and in all her attitudes and gestures, the glaring assumption of prudery but awkwardly mimics the graces of virtue.

Indeed, she never once speaks her mind, never acknowledges her feelings, never drops her veil. Her sole object

is

is to be thought quite a different creature from what she is, and to attract that respect and esteem, which the habits she wishes most to cultivate are calculated to destroy.

That beautiful assemblage of smiles, which, in the countenances of the innocent and undefining, wantons so sweetly, and charms so universally, are, in hers, but the hollow semblance of a simplicity and good-nature, to which her temper and manners are absolute strangers. She is never so perverse and peevish as when under the most pressing obligations to be kind and affectionate; never so coy and distant as when her own heart urges and prompts her to act without reserve; never so affable, so easy, or so familiar, as when a certain

K 4

degree

degree of delicacy and restraint would best become her.

Happily for the honour and welfare of both sexes, she seldom escapes detection. It requires much more ability and address, than falls to most women's share, to personate with success, and for any considerable time, a borrowed character. One way or other, and generally when she least expects it, truth unmasks her. Then her deluded admirers, struck with peculiar astonishment and consternation, contemplate the miserable pagod they formerly adored, in all her native deformity.

The world in general often mistakes want of taste for genuine simplicity.—This fact has been universally acknowledged and regretted, by the greatest masters

masters in their different professions.—
A flashy imagination, which has seldom
any connection with accuracy or cor-
rectness of judgment, is commonly
charmed with whatever is florid or gay ;
while the more exquisitely finished pro-
ductions of a chaste and classical mind
are treated by it with neglect. Nor are
the just, the natural, and the noble
works of the sublimest artists more ob-
noxious to vulgar censure, than the wi-
fest and best, especially in the female
world.

Indeed, all kinds of eminence among
you, as well as among us, are invidious.
It is this which occasions that indissoluble
combination against women of the fairest
reputation, among those of the foulest.
Such as have an interest in traducing,
will be anxious to render them odious,
because

because they cannot effect their vicious endeavour to brand them with insignificance or folly. Why are the shafts of detraction thus artfully and habitually pointed against merit? Why do the worst take every where so cruel a delight in still nibbling at the best? Why do the weak and wicked so incessantly and officiously decry and lampoon those virtues and qualities, which they dare not imitate? Why is true worth so uniformly irreputable and little, in proportion as it is connected with openness of heart and simplicity of conduct?

The reason is as obvious, as it is mortifying. Vacant, listless, or unenlightened minds, are the dupes of whatever glitters most, or is least substantial.— They reflect not that real excellence is never ostentatious. They see not the
 insignificance

insignificance of a gaudy exterior. They distinguish not between a solicitude only to parade or make a figure, and to do good ; to bustle, and to be useful.— They know not that pomp of every denomination is but the shallow cover of some conscious defect. They have not the smallest conception of what constitutes true dignity, or elevation of mind. The woman who makes the loftiest pretension, they applaud most ; but strip her of her stateliness, and she loses at once her consequence, and their attention. Affectation is a mask, which distorts every object, and they regard none with admiration who do not wear it. In their estimation, want of spirit is good nature ; gravity, wisdom ; meanness, humility ; insipidity, gentleness ; humour, taste ; simplicity, insignificance ; and protestation, truth. Whatever is turgid
has

has the credit of pains and labour; while the excellence and perfection of simplicity are estimated only according to the facility by which they are deemed attainable. They little apprehend how much strength of mind is marked by simplicity, or that simplicity is the natural expression of a good heart, and one of the last touches of a finished character.

Whatever appears most amiable, lovely, or interesting, in nature, art, manners, or life, originates in simplicity.—What is correctness in taste, purity in morals; truth in science, grace in beauty, but simplicity? It is the garb of innocence. It adorned the first ages; and still adorns the infant state of humanity. Without simplicity, woman is a vixen, a coquette, a hypocrite; society, a masquerade;

querade; pleasure, a phantom; and even virtue, a dream.

All social happiness consists in a mutual exchange of hearts. The most infallible way of discovering the secret of others, is to affect none. This is a key which unlocks the closest tempers, disconcerts all the precautions of reserve, and disarms taciturnity of its silence.—Be open to all, and all will be open to you. There is no freedom so pleasing, so noble, so divine, as that inspired by conscious rectitude. It is beneath the dignity of truth, in any case, to borrow the crutches, or wrap herself up in the vizard of falsehood. But, the moment we assume an air, or look of distance or distrust, every thing strikes our fancies as dark and deformed. We are suspected in proportion as we suspect, and justly considered

considered as criminal, from our solicitude to be hid.

No woman is superior to the opinion of the world, who seldom consults, and never prefers, that of her own heart. And she only, who is conscious of that independence which simplicity inspires and sustains, will not, on any account, be debauched by the trappings of pride, or the refinements of luxury; but, in every situation, will prove herself greatly and honourably superior to the pitiful chicanery and evasions of the world around her.

Heaven has not a finer or more perfect emblem on earth, than a woman of genuine simplicity. She affects no graces which are not inspired by sincerity. Her opinions result not from passion and fancy,

fancy, but from reason and experience. Candour and humility give expansion to her heart. She struggles for no kind of chimerical credit, disclaims the appearance of every affectation, and is, in all things just what she seems, and others would be thought. Nature, not art, is the great standard of her manners, and her exterior wears no varnish, or embellishment, which is not the genuine signature of an open, undefining, and benevolent mind. It is not in her power, because not in her nature, to hide, with a fawning air, and a mellow voice, her aversion or contempt, where her delicacy is hurt, her temper ruffled, or her feelings insulted. It is nothing to her, either what the invidious think, or the ill-natured say, or what opinion or remark her character undergoes among the vain or the worthless, who submit not to the least

least interruption in their habits and foibles; or among the gay, where levity and luxury only are esteemed; or among the rich or great, who so generally and absurdly value every woman, not by the virtues of her heart, but by the extent of her fortune.

In the eyes of pedants, prudes, and hypocrites, who croud the fantastic circles of fashion, and to whom dullness is wisdom, pertness wit, sarcasm pleasantry, and servility grace; such a character as this must appear formal and awkward. She utters what she thinks, and does what she feels to be right, and despises the trite expedient of grafting her foibles, or building a name on virtues not her own. Honesty, the unaffected badge of intrinsic goodness, and real elevation of heart, is dearer to her than life, and one
of

of the chief things which makes her in love with it.

Ready as she is to overlook the follies of all, she connives at the crimes of none. By this means, her honesty sometimes gets the name of rudeness, her plain-dealing of impertinence, her candour of severity, and her seriousness of affectation.

Few are capable of distinguishing simplicity from meanness, or that which is easy, and natural, from that which is formal, and awkward. The best polish is not that which has the strongest, but that which has the finest gloss, and is least susceptible of injury. And what are those manners which usually pass for the politest, but punctilios without kindness, attentions without sincerity, modes

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without

without meaning, and elegance without utility? Her's are not those which are all ceremony, but those which are all heart. She never looks, or speaks, or acts, but as she means, and scorns to harbour a meaning in any thing, which she has not resolution enough to avow.

Though not deficient in humanity, complaisance, or even condescension, she never stoops to humour the proud; nor bends to superior wealth, but to superior worth; and her language is not selected to flatter the ear accustomed to adulation.

At a distance from courts, the assemblies of the gay, or the intercourse of the great, her own simplicity and benignity furnish her with rules for those refinements in polished life, which bor-

row their charms, not from grimace, or the simulations of conduct, but from the honesty of the heart. And when calumny, with its thousand tongues, opens its mouth against her,—as the 'monster always does against the loveliest and the best, and, like hell which begets it, vomits up nothing but fire and brimstone,—how delicious and heavenly the asylum which she finds in the grateful sensibilities of an uncorrupted mind, in a life governed by the purest principles, in a conscience imbittered by no remorse!

Happy those daughters, who thus derive their first modes of thinking and acting from truth and nature. Their taste is not a slavish preference to fashion, but the dictates of a well-regulated heart. Singularities of all kinds they are equally assiduous to avoid. There is sometimes

as much affectation in homeliness, as in elegance; in those who are tawdry, as in those who are neat.

Whatever relates to mere exterior, is, however, a very silly consideration, where character is in question. All dispositions of mind, not founded in simplicity, must be worthless. You shall every where find young people, of a crafty and deceitful temper, treating each other with indifference, and regarding their several acknowledged good qualities with reciprocal contempt. Next to the want of innocence and honour, a young woman cannot labour under a greater want than that of simplicity and candour. This defect, no possible artifice can hide.—Whoever would impose on others, by playing off in company a few contemptible tricks, pays a wretched compliment

both

both to their understanding and her own. It is not difficult to see through the blinds by which those of this description often struggle to conceal their underhand and invidious remarks. Silence, which is all the notice they generally merit, or obtain, is no proof that they pass without observation or censure.

Did mothers but know how exceedingly contemptible the insidious glances of dissingenuity render the sweetest features, and the finest accomplishments, they would rather wish to see their daughters ordinary and candid, than beautiful and fly.

You cannot, therefore, too soon, or too effectually, suppress whatever has the most distant appearance of a trick, or tempts to commit one. Never praise,

or applaud them, for seeming to be what they are not, or unmask them, without the severest marks of displeasure. It is a fact, which every one must have observed, that an infant remarkably arch, seldom proves remarkably honest. No; addicted thus early to habits of cunning, and circumvention, unless every possible expedient be adopted to restore in time the primitive simplicity of her nature, all the discipline of reason, society, and misfortune, united, cannot afterwards render her either a dutiful daughter, a faithful servant, a worthy wife, or a judicious mother.

The most insignificant things about your daughters, in this tender and delicate period, are of the most important consequences, both to the formation of their characters and the felicity of their lives.

lives. But the woman who begins her intercourse with the world, by wantonly violating truth, has little chance, on any future occasion, or by any subsequent exertion, ever to recover that reverence for it which she has lost. And who will be silly enough to put any confidence in her, who, from a consciousness of her own hollowness, has confidence in none? But, of all the beings who drag out a wretched existence in this wretched world, the woman who deserves not to be trusted is certainly one of the worst, and most pitiable.

Every mother of good sense and delicacy must, therefore, be anxious to have her daughters possessed of the most perfect simplicity in heart and manners. Teach them how preferable it is to use no fraud or craft, than to continue all their lives

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deceivers,

deceivers, and be detected at last. Tell them how unworthy the emoluments of hypocrisy are, when compared with the horrors of infamy. Exhibit, at the same time, the glorious rewards of uprightness, which are exquisite in the enjoyment, and immortal in duration.

Inculcate such principles, and they will have nothing to dread from misfortune or infirmity. Their open, ingenuous, and honourable conduct, will draw down the blessings of Heaven, and all good men, on their heads and their hearts, on the friends they distinguish by their confidence, and on the very place they consecrate by their presence. Their children, and children's children, to the remotest generations, may be the better for the pattern you have set, and the lessons of sincerity you have taught; and posterity,

posterity, in full possession of such a valuable inheritance, shall cherish and embalm your memories with gratitude, while your bones are mouldering in their graves.

OBJECTS

OBJECTS OF FEMALE PURSUITS.

IN an Address to Mothers, it is perhaps impossible to say enough of the union of innocence and simplicity in the education of daughters. Candour is, in fact, the source of every thing amiable and interesting in female excellence.— Without that graceful and engaging ease or negligence in carriage, which is the truest and sweetest signature of the best intentions, there can be nothing of that modesty or bashfulness, from which beauty borrows all its power; nothing of that delicate meekness, which is the richest and most endearing ornament of the sex; nothing of that genuine affability, which indicates sincere benevolence; nothing of that exquisite sensibility,

lity, which gives an edge and dignity to the gentlest emanations of humanity; nothing of that purity of heart, which captivates the best, and overawes the worst; and nothing of those inexpressible charms, which shed a lustre on every virtuous accomplishment, and enhance the loveliest feature in the feminine character.

In directing their various pursuits, preferences, or attachments, a proper use of this divine principle will put you in immediate and full possession of their whole minds. Insinuate yourselves into their confidence, by the real and persevering exercise of that candour you would inspire, and their little panting and unsuspicious hearts will from that moment embrace you with cordiality
and

and truth, will be exchanged with your's, will open to your view, will scorn to harbour a wish which delicacy forbids them to indulge. By such an unreserved and friendly intercourse, your tender, prudent, and exemplary instructions may happily regulate their predilections through life.

“ A few centuries ago, while Italy
 “ was yet the most enlightened and po-
 “ lished country in the world, a certain
 “ eminent philosopher, who had spent
 “ many years in travelling, chose for
 “ his residence the neighbourhood of
 “ Rome. All his refinements in the
 “ great science of life were founded in
 “ a firm persuasion, that true felicity
 “ consists in uniformly subjecting the
 “ sensibilities of the heart to the dictates
 “ of

" of the understanding. His ardour
 " for knowledge, and the constant suc-
 " cession of new objects, which natu-
 " rally resulted from his ambulatory
 " mode of existence, had hitherto ren-
 " dered it no very difficult matter to rea-
 " lize this theory.

" But the moment he was settled, his
 " mind began to change with the scene.
 " Where so many objects invariably so-
 " licited his attention, some were un-
 " avoidably preferred to others. The
 " birds, however, were not more faith-
 " fully attached to their nests, than he
 " was to his new situation. A fine gar-
 " den, delightful arbours, some beauti-
 " ful sheets of water, streams, cascades,
 " grottos, wildernesses, large fields, deli-
 " cious woods, and extensive plains, en-
 " grossed his attentions and retirement.

" The

" The united charms of so many rural
 " and enchanting scenes, all his own
 " property, were his evening and morn-
 " ing, and constant amusement. Where-
 " ever he went on business or pleasure,
 " he still felt a secret impulse recalling
 " his affections to that spot where all his
 " solitudes naturally centered.

" Even here, however, like the first
 " man in the bosom of Paradise, he
 " was far from being completely blessed.
 " Under all the prescriptions of art and
 " society, nature is never unmindful of
 " her own destination. No longer ab-
 " forbed in other pursuits, he sighed in-
 " sensibly for a companion to share his
 " enjoyments. Solitude is often the
 " nursery of love.

" In

" In his neighbourhood there lived a
" young lady of the most exquisite beau-
" ty, and the finest intellectual accom-
" plishments. She soon perceived the
" value of our philosopher, and eagerly
" cultivated his acquaintance. Her vi-
" vacity, her taste, the elegance of her
" person, and the graces of her mind,
" instantaneously attracted his attention,
" and by degrees engrossed his whole
" affections.

" Not insensible of this important
" conquest, the more effectually to se-
" cure, she contrived to satisfy him of
" an exclusive interest he had acquired
" in her heart. This circumstance,
" managed with delicacy and address,
" was finely calculated to operate on an
" easy, unsuspecting, and enlightened
" mind. Who could be the favourite
" of

" of an elegant and virtuous woman,
 " without returning her affections, in
 " such a case as this? and so powerful
 " is the principle of gratitude in the
 " human heart, that even hatred is some-
 " times exchanged for love. Imagine,
 " then, the sensibility of our philosopher,
 " who had already singled out the fair
 " by the kindest partiality, when assured
 " she had all along regarded him with
 " a similar emotion. His happiness im-
 " mediately became inseparable from
 " her's. Nor had she any longer occa-
 " sion to complain of his inattention or
 " indifference.

" Often has it been said, the destinies
 " are cruel to lovers. No sooner did
 " she know his heart to be her's, than
 " he experienced all those little teizing
 " perplexities, which the artifice of the
 " sex

" sex has contrived to punish and coun-
 " terbalance the turbulence and perfidy
 " of ours. The triumph of conquest
 " was all her object. He was, at least,
 " no sooner in her power, than she
 " found herself very indifferent about
 " him. So capricious and evanescent
 " is the attachment of warm, inconfide-
 " rate, and giddy minds! The impres-
 " sions they create, like those made on
 " a stream by the gentlest breeze, exist
 " but a moment. Far otherwise the at-
 " tachment of the feeling, the suscep-
 " tible, and the pensive. How infinitely
 " deeper and more durable the tender
 " sensibilities he indulged! Of his gene-
 " rous temper, which should have
 " taught her proportionable delicacy,
 " she took the meanest advantage, af-
 " fected to be the more cool and distant,
 " and trifled with the sensibilities of a
 M " heart,

" heart, which thousands would have
 " soothed and cherished with joy, with
 " the greater levity the more he ad-
 " mired, and the sonder he grew of her
 " company.

" He possessed too much good sense,
 " however, not to see through her af-
 " fection; and though he was too
 " manly not to despise it, yet to tear
 " from his heart, all at once, its dearest
 " object, occasioned him the most seri-
 " ous and inexpressible concern. The
 " struggle was indispensable, and com-
 " petent to all his vigour and philoso-
 " phy. It was reason, asserting her su-
 " premacy over passion, and heaven
 " striving for mastery with earth. But
 " lost affection, like lost time, is not to
 " be recalled. To substantiate the
 " charge of female infidelity, she em-
 " braced,

“ braced, in an evil hour, the common
 “ remedy of the sex, and resented the
 “ loss of one lover, by flinging herself
 “ into the arms of another.

“ Happy for him, had his wounded
 “ mind been as easily restored to its
 “ former health and tranquillity: but
 “ his heart was gone, and with it all re-
 “ lish for life. It was not henceforth in
 “ the power of medicine, variety, or
 “ expedient, to afford him the least in-
 “ terval of serenity. His nights and his
 “ days were alike dreary and joyless.
 “ In this manner he deplored his abor-
 “ tive passion for years. His melan-
 “ choly at last settled into an inveterate
 “ lunacy. He then went by the name
 “ of the *Poor Philosopher*, and lingered
 “ out the dregs of life in a condition
 “ the most afflicting and pitiable. The

" scenes which had been the witnesses
 " of his happier days, now became the
 " constant and solitary companions of
 " his wretchedness: and whatever had
 " formerly heard the vows he made, and
 " the sighs he uttered, were loudly up-
 " braided with her perfidy who deceived
 " him. He would frequently run fran-
 " tic to the woods and fields, wildly de-
 " manding his *heart* of what or whoever
 " seized his wounded imagination. To
 " the very birds, who sympathised with
 " him in their songs, he has been heard
 " to cry, *Give me back my heart*. But
 " chiefly every woman he saw, by re-
 " calling an idea so dear to his bleeding
 " memory, awakened all his tender-
 " ness. Of her he never failed to ask,
 " in a tone that would have softened
 " the breast of a savage, *Give me back*
 " *my heart*."

How

How strongly does this affecting anecdote turn and enforce attention to the hearts and attachments of your daughters! With what unwearied circumspection and assiduity ought ye to tend, and moderate, and methodize their earliest affections! This is the soil in which the seeds of life is sown, and the whole harvest depends on your culture.

I.

Personal embellishment is an object of no small importance to every woman of sensibility. It often happens that those of most beauty are the fondest of drefs. This, however, is one of the most general foibles of the sex: your daughters discover an inclination to be spruce, or fine, or splendid, from their infancy. The disposition is natural, and suited at once to their delicate

make and social destination. They are created to please, and therefore constitutionally attached to whatever facilitates or improves the great end of their being.

It is this which renders the discussion of the subject so extremely delicate.— You hardly will admit our competency to decide even on that part of your conduct which is chiefly calculated to attract our attention. And those of the best sense, who can almost bear every other species of railery with abundant cheerfulness and good-nature, are often seen to lose their tempers, the moment their passion for dress is mentioned. It is difficult enough to give any satisfactory account of your feeling so sore on so frivolous a matter. But while you wish to appear agreeable, it seems impossible for

our

our taste, even in this respect, to be wholly indifferant to you.

Whatever, therefore, your own opinion may be, teach your daughters some degree of deference for ours. Raise their minds as much as possible above every thing merely exterior. Give them no confidence, or hope of any real enjoyment, from trifles. Distinctions that only strike the eye can neither be solid nor lasting. Shew them that finery may render them conspicuous, but that worth alone can make them desirable; and that garments the most costly and gorgeous, often disfigure the shape they were intended to improve. Promise them no such badge of vanity as a reward, nor suffer them to admire any affected modes of dress, nor seem pleased, on any occasion, that theirs is superior

at one time to what it is at another. Let this be as seldom the case as possible. And when it is, take care to make them sensible that they are dressed to hide their defects, not to heighten their perfections; that dress is an emblem of misery, not an object of pride; and that real beauty is always most charming when least embellished.

Cleanliness will reconcile us to the most ordinary clothes, as the contrary quality will certainly render the finest in the world disgusting. Nothing is so tawdry in itself, or so extremely offensive to fine taste and delicacy, as the unseemly conjunction of richness and dirt.

Would you know what frightful and loathsome figures the most beautiful and elegant

elegant women may suffer themselves to be made, by an implicit adoption of every vulgar prescription,—view the most splendid and gorgeous among the daughters of superfluity and fashion, after being squeezed in a crowd, or broiled by immoderate heat, or drenched with a shower of rain. You will then be satisfied, how much better it is to be healthy, and look plain, than to feel yourself nauseous under a gilded covering; and to be homely and easy, than fatigued, and exposed with an useless and cumbersome load of the most disgusting superfluity. Cleanliness is always agreeable, and one of those habits with which no rank in life, from the highest to the lowest, can by any means dispense. The greatest beauty, destitute of cleanliness, is disgusting, and her natural charms are of no other use, than

than to expose and heighten this deformity.

Girls are fond of being thought pretty, and for that reason instinctively solicitous to shew it. Let your daughters, therefore, be attached to a manner of dress, that is not only clean but neat. What is the most cultivated taste, but our native sense of order sufficiently polished?

We look for system, symmetry, or proportion, in every thing, and are never pleased where it is absent or defective. There is a propriety in sorting the mere materials of dress, which it is the peculiar province of neatness to adjust. The shades in different colours must be so arranged as to produce an agreeable variety, and exhibit an appearance of
nature

nature without negligence. Every separate particular should bear a certain proportion to the whole. There should be nothing superfluous, and nothing wanting. Such a disposition as this becomes the sex. It indicates a sobriety, which cannot but recommend them. The thoughtless only are the sport of extremes, the dupes of fashion, and the ridicule of those whose adulation and esteem they are chiefly solicitous to obtain.

Nothing appears more becoming the soft and captivating qualities of the fair sex, than an inviolable decency in whatever regards the minutest article of dress. The beauty which shines independent of embellishment or art, is an object of universal admiration and love. The charms of a country girl, for example,

ample, unaided by the meretricious associations of folly and fashion,—especially when her shape, her features, and her complexion, discover no tincture of deformity and vulgarity,—are irresistible!

The character of a young woman's mind is in nothing so literally and emphatically portrayed, or so unequivocally marked, as by her taste in disposing, or her attention to personal decoration. Native modesty may receive as gross an injury from the garb, as from the gait of an harlot. The look, the gesture, and the dress, will always correspond. She whose intentions are uniformly innocent, will not in any station, on any occasion, or from any motives whatever, be readily distinguished for giddiness, gaiety, or extravagance, in any part of her behaviour.

It

It is your light fantastic fools, who have neither heads nor hearts, in both sexes, who, by dressing their bodies out of all shape, render themselves ridiculous and contemptible. These are they who affect to take a lead in whatever is most opposite to decency and nature; who prefer the most preposterous innovations, and sedulously inflame and pamper the passions of others, as well as their own, by a constant adoption of every thing newest, or most *in ton*.

But what are those modes in which the worthless of the sex are so proud to place their distinction? Are they not the laborious inventions of idleness and luxury, and regularly imported from a people whose profligacy, dissoluteness, and caprice, are proverbial? Are they not calculated to deprive society of decency,

cency, and the sex of purity ; to invite the prying eye of wanton curiosity ; to bring certain ridicule and infamy on female honour ; and to render looseness of the grossest kind an avowed object of traffic ?

A desire to excel by such unhallowed means as these, can originate only in vice. And wretched is that woman's condition, who depends for admiration, regard, or attachment, on the form, the colour, the quality, or the fashion of her clothes.

In former times, dress was deemed one of the most palpable distinctions of rank. Ladies then had precedence, and understood their respective stations, by what they wore, and their manner of wearing it. This ancient and easy mode
of

of discrimination is no longer known or observed in society. The maid-servant not only apes but rivals her mistress in every species of whim and extravagance. All ranks of people are consequently confounded, and melted down into one glaring mass of tinsel, insipidity, absurdity, or superfluity. Every woman we meet would seem, by her gesture and apparel, to possess at least an independent fortune: and no difference at all is left, in this respect, to tell the inquisitive spectator whether her circumstances be narrow or affluent.

Proportion, therefore, the dress of your daughters to their situation in life. Every approach to excess in this article must be followed with the worst effects. It is a deception easily detected, and will never be forgiven. An appearance
of

of wealth cannot be supported on nothing, and the shifts to which it is sometimes a temptation are not always the most reputable.

Nor is an inordinate love of dress a very promising scheme for obtaining the most respectable matrimonial connections. Young men are now too wary to be thus duped. Though it were sure to succeed, who would wish their daughters to commence so serious a connection by means thus subtle and crafty?

It is dangerous to tamper with truth in any case. Candour, simplicity, and fair-dealing, never subject to the least risque, are always safe, and always honourable.

II.

Suffer not your daughters, in any period of life whatever, to indulge a predominant predilection for amusement.

An inclination of this sort in youth, often spurns the necessary rules of discretion in riper years. It impresses the mind with a levity which no after-reflection is at all times able to correct. And habits of dissipation, however unworthy of that good sense and decency which belong to every rational being, are more especially detestable and pernicious in such as are destined to preside over a family.

The theatres, under proper management, might be a school of useful and virtuous instruction, as well as a scene of innocent recreation.

N

Tragedy

Tragedy is calculated to ennoble, refine, and expand, the best affections of the heart, to render our natures susceptible and sympathetic, and to teach by example the most interesting lessons of humanity.

Comedy will also familiarize the ductile minds of your daughters to what may be called the elegant and fashionable minutiae of life. The best definition of this species of the drama, perhaps, is, that, when properly executed, it consists in a just exhibition of the truest politeness, not extracted from the dull prescriptions of formal pedagogues, but as daily practised by the genteel company.

The object of modern writers, however, is not always either so elevated or
fo

so pure. Their aim is only to fill the house. The public taste must for this end be consulted and caressed. And that, perhaps, is not sufficiently chaste, correct, or delicate.

You can hardly, therefore, send your daughters too seldom, where the virtues of innocence, of modesty, of economy, and of truth, are rarely mentioned but to raise a laugh; where double-entendres are uttered with emphasis, and received with complacency; and where examples of the grossest profligacy, garnished with vivacity and wit, extort universal applause from high and low.

Places of public resort, however, in their season, and enjoyed with moderation, have their use.

Here all are reciprocally spectacles and spectators; the gay, the great, the effigy of pride, the puppet of envy, and the paragon of fashion, mingle in one circle of thoughtless insipidity and parade; and, as they pass, with insidious civility exchange their places, their glances, and their sarcasms.

Where none are wanting, much, it is generally presumed, may be learned; and whoever is anxious to make their daughters what nature certainly never intended they should be, can no where succeed more effectually to their wishes. But ill does it beseem the sober, the worthy, and the respectable, to be lavish of their time, their presence, or their spirits, among groupes of the giddy and infamous.

Such

Such are those scenes of dissipation and shew, where the faces most common are not those of health, prudence, or innocence, but those which disguise, under an abortive enamel and a deceitful simper, deformity and disease, temerity and guilt!

And are the refuse of the world fit companions for your daughters? Is this an exhibition from which they can reap any improvement? Would a decent family expect from such an assembly a faithful servant, or a wise man a virtuous wife? Is it even reputable to be often seen in those splendid throngs, which, though chiefly composed of the most brilliant company, have been long branded as haunts of lewdness, where beauty, youth, and innocence, are con-

stantly bought and sold, betrayed, and ruined.

Nothing can render the minds of your daughters more restless, or subject to chagrin, cloud their reputations, suppress their domestic regards more effectually, or so radically destroy all their enjoyments at home, as this dissipated taste.

But the worst species of diversion to which they can be addicted, is *gaming*. No fashion can justify any thing, which, in your sex especially, produces deformity in the room of excellence. It may be adopted occasionally, to prevent the appearance of singularity, for the sake of variety, in complaisance to the humour of a party, to shew good-nature, promote harmony, or preclude scandal. But the
least

least inclination to play, on any other principle, or from any other motive, is ominous, and ought to be checked with steadiness and severity. No disease requires a more immediate remedy, becomes more incurable, can render your daughters more odious, or involve them in greater danger.

Reading will not only improve their understandings, but often and sensibly interest their hearts. The whole circle of the sciences is susceptible of such an improvement, as might render them peculiarly delightful as well as instructive.

History, travels, and whatever either ancient or modern, foreign or domestic literature, relates to the knowledge of the world, and the secret workings of the

human heart, should be much recommended to your attention.

Health is a particular which you have doubtless much at heart. Every interval, circumstance, or species of relaxation, ought to be accommodated to this great and necessary object.

Visiting, especially as practised among the great, seldom terminates in any thing but vanity, scandal, or intrigue. The benefit of *walking*, which is the most natural exercise in the world, is not unfrequently lost by an improper choice of place, or company, or both. To such as would have their daughters rather elegant than virtuous, *dancing* must be a desirable accomplishment. But it often happens to the fine female *dancer*, as it does to the young man who sings
what

what is called a *good song*; she is under such temptations to scenes equally fatal to her health and morals, as she cannot always withstand.

III.

It is vain and ridiculous to deny or dissemble the reciprocal attachment of the sexes. We are all parts of one and the same great operative system, and severally interested in its ultimate completion. And, but for a series of positive and artificial institutions, no individual could ever have rebelled against this primary and established law of existence.

We are therefore ordained to regard each other with a sensibility and interest which begin and end only with life.— You cannot, though you would, and no law of God or man compels or enjoins
you

you to suppress in your daughters this constitutional impulse. It is your business to lay it under proper restrictions, to render it as much as possible subservient to their own ease and convenience, to bring it under the habitual controul of reason, and to confine its operation within the necessary limits of prudence and delicacy. But nature has made the principle immortal, and its influence on female conduct is infinitely permanent and universal. From the first moment innocence suffuses the face with a blush, your daughters are impelled, and in some measure formed by this sentiment. And during the whole period of their youth and education, it more or less affects their dress, their diversions, their actions, and their language; moulds their tempers, and regulates their manners.

Under

Under the influence of a feeling thus genial and impulsive, and at an age when every object has a tendency to inflame their young affections, elections will unavoidably be indulged, and to regulate these is your principal concern, the best office you can do your daughters, and one of the most essential services you can render society.

It is generally from disparity of condition that most unhappy matches take place. There is no time of life in which young women can with safety be ignorant of this fact, or inattentive to its consequences. They are usually left, however, to acquire the knowledge of it from accident or observation, and not unfrequently ruined before their minds are either capable of understanding the one, or making the other. For want of impressing

impressing those, especially of rank and fortune, with an early and habitual apprehension of such a danger, how many melancholy and desperate elopements are constantly happening, even from boarding-schools!

3

You cannot too soon and sedulously guard against misfortunes of this kind. Teach your daughters to suspect the sincerity of every lover, whose situation and prospects in life are not at least equal to their own. Addresses from inferiors ought never to be permitted, nor the smallest degree of intimacy suffered, where a mutual attachment is possible, and at same time ineligible. Nature is in every rank the same, and always superior to political restrictions. Familiarity between the sexes, under every possible predicament, for that reason, and independent

pendent of every subordinate consideration, often terminates where she intended it should. Her operations are constant and infallible; and the consequences, however disagreeable and mortifying, may always be expected.

The characters of men in society are at once so equivocal and various, that you will find it extremely difficult to assist them in their preferences. And yet there is no pursuit in which they either require more, or are less inclined to solicit any. It is an object, however, of which you ought not to lose sight for a moment. Girls are never so apt to be reserved, even on this delicate particular, as when they are under the greatest necessity to be open. It is then they think every eye is prying into their conduct, and that they are most sedulous to secrete

crete what their own interest chiefly urges them to disclose.

Such a season as this, and it is generally a very obvious one, loudly demands your interference and advice.— But where persuasion and remonstrance do not succeed, it would be madness to prostitute authority. And, since you cannot preserve their happiness by earnest importunity, and a delicate tender of the kindest offices, beware of indulging cruelty or outrage, lest you drive them to despair. For, whatever claim you have on their obedience and affection, you have no right to make them wretched.

One of the most effectual methods, perhaps, of preventing such a crisis as this, and of directing their affections to
settle

settle on proper objects, might be to inspire them with an habitual aversion to those which in no situation can be eligible. A few characters may be pointed out, as a clue by which you may unravel a great many others less obvious, with whom you may have formed an acquaintance, and from whom your daughters may be more immediately in danger.

The character of Ranger in the play is not a very rare one in life, and, what is more extraordinary, often connected with the best qualities. A man of this kind is never indifferent in any company where there are women. But he is so addicted to trifle with the tenderest affections, to find the sex so susceptible of impression, and to be so equally caressed by all, that he becomes at last incapable of attachment to any.

Surely

Surely you would not wish the selection of your daughters to fall on one whose sole principle of intercourse with the sex is, never to return the tenderness he receives. He will probably treat her with much affected sincerity. Gallantry is his profession, and on every occasion, and to every woman indiscriminately, he acts his part with adroitness, but expects in no circumstance whatever, that sincerity should be annexed to any thing he says or does.

His most solemn professions, his tenderest attentions, his repeated assiduities, are forms which have no other meaning than present amusement, the temporary indulgence of vanity, or the introduction of an intrigue, which may probably end in the triumph of villany and guilt over simplicity and innocence.

He

He will then treat every application for redress with ridicule and contempt, and very coolly impute your unfortunate daughter's ruin, not to his own profligacy, but to her silliness. And, whatever his arts of seduction may have been, a censorious world will not be easily brought to believe, that she has not been sufficiently forward and necessary in the means to which she owes her misfortune.

Extreme vanity is also a characteristic in our sex, against which you ought to put your daughters on their guard. You will often meet with minds well endowed by nature, and not superficially cultivated, dupes of the most extravagant self-conceit.

It is astonishing what a complication of absurdities are often grafted on this

O

unmanly

unmanly principle. Blind to every imperfection, he appropriates all possible excellence, and is often intoxicated with an idea of his own superiority in those very instances where his defects are most shocking and prominent. He frequently wishes to be deemed generous, when it is not in his power to conceal his meanness. He will even affect to be your friend, and load you with profuse professions of kindness this moment, and treat you the next with a rudeness and brutality shocking and detestable even from a stranger.

A left-handed wisdom, as Lord Bacon calls it, is generally the companion of this worthless disposition. He has always a great many things to hide, which, however, very few wish to know. But his extreme affectation is to give an air of mystery

mystery and importance to the least of all his insignificant transactions.

Wherever his own interest is at stake, he will not be backward to receive and even to solicit your assistance. But let not your expectations of his gratitude be too sanguine, or think he will put himself to any great inconvenience, even though he owe to you the highest obligations. His mirth, his folly, or his impertinence, is not to be check'd or suppress'd, whatever your delicacy, your temper, or your credit, may suffer by its indulgence. His vanity is too gross to let him either perceive or feel the sarcasm of his own conduct, and he has his own private views too steadily and sincerely at heart, not to render all the friendship he has for you, or any other, a very subordinate object.

Whatever his secret professions to you are, you will seldom find him very ready to realize them publicly. And it is not even uncommon for him to insult you by a familiarity in company, proportionate only to the service you may have done him. For intemperate vanity, the rhodomontade of insignificance, and the most culpable ingratitude, are often to be found in the same person.

Still less than either would you direct your daughters to chuse a miser as a companion for life. It requires the most consummate prudence in any woman to manage the parsimonious humour of a stingy husband. Her least expences will seem to him extraordinary. His constant lectures to her will be on frugality and economy. He will think her lavish
even

even in those instances where others blame her parsimony.

Wealth is only valuable when occupied in doing good. It is then a mercy, but otherwise a misfortune to the owner, and all around. Nay, the prowling of wolves and tygers is harmless, and even desirable, compared with that of wickedness armed with power. For no plague wastes so imperceptibly and securely, infects so deeply and fatally, or spreads so wide and woeful a desolation, as vice in opulent circumstances and eminent situations.

Nor is the miser, amidst all his gold, happy or contented. His desires extend as his riches accumulate, and the more he gets the more he wants. Those powers which were originally destined for

the acquisition and enjoyment of supreme perfection, are thus prostituted in the pursuit of things ultimately vain and unsubstantial. In every situation he consequently feels his inferiority, though Heaven sets him on high, or exposes him like some craggy promontory, whose superiority to the neighbouring hills consists in nothing but altitude and sterility, as if he stood upon others merely to keep them down; or were placed by some malignant dæmon to grow great at their expence, and took a pleasure in intercepting every accession of fortune in their favour.

Rather, is not every such wretch thus exhibited, by a benevolent Providence, to shew, as an exemplary object of instruction, what a monster exorbitant wealth uniformly makes of little minds?

Least

Least of all, be accessory or consenting to any connection, of a matrimonial tendency, which your daughters may unwarily make with the shewy, the fulsome, the flashy, or fantastical. These are all infallible attributes of dissimulation and insincerity.

All men have found, as all shall always find,
Pomp but the bubble of a frothy mind.

There is little sense, virtue, or sensibility, either in man or woman, where there is no simplicity. The want of this, at least for the most part, is a certain indication of insignificance or vice, or both. The wretch who practises deception must have something for a covering.— And to him it will always be a much easier task to mimic than realize what is generally most relished and acceptable. And whoever is addicted to trim and

accommodate in the smallest, will exert the same policy in the greatest matters.

With a fastidious character, like this, no woman on earth can be happy. He is every where so very tender, that the slightest touch occasions him the most exquisite pain. Every trifle puts him in a fret, and he is never so much in his element as when those most dear to him are brought into the same inquietude.

The more sensibility with which the unfortunate partner of his bosom is endowed, the more it is in his power to vex and molest her. And she is no sooner acquainted with his character, than she knows his assiduities to be most tormenting as most insidious. His imagination, perverted by pride and peevishness, wholly overcomes his judgment.

ment. Circumstance and shew engross all his thoughts and attention. In truth, he never thinks but how he may shine, nor performs an action but with a view to swell his own importance. Continue to feed the ambition of his heart by a sordid prostitution of your own, and you shall find him of all men the most candid, generous, and friendly. But the moment your simplicity betrays you into one syllable that would rob him of the sacrifice he expects, his ideas of your character will undergo a total revolution. For he will no longer do justice, even to your merits, than while you connive at his foibles.

One of the basest hypocrites I ever knew, raised for himself, among a circle of little minds, who affected to regard him with reverence and adoration, no contemptible

contemptible reputation, by railing almost incessantly against the very vices to which he was notoriously addicted. No man reprobated falsehood in every form with more pointed severity, than he did. Yet his friends and his foes, those he esteemed and those he disliked, were received with the same fulsome adulation, the same distortion of features, and the same awkward and stately mode of address.

He was so accustomed to the repetition of the words generosity, beneficence, dignity, and simplicity, that he imposed on himself as well as others, and mistook a familiarity with the names for a possession of the qualities; and even the blown suggestions of his own pride, for the practical operations of true worth.

His

His professions of honour were never more lavish and solemn, than when he meant to deceive or betray. He could boast, with most astonishing effrontery and earnestness, even of humanity and candour, to the unfortunate wretches whom his want of these virtues had undone.

His tongue, though more venomous and deadly than that of an asp, was, notwithstanding, tipped by an assemblage of the most shining phrases that ever aided any poetical description of the sweetest and softest sensibilities. With a manner singularly starch and theatrical, his conversation throughout was one tiresome inflated effusion of politeness without goodness, and affection without esteem.

His

He

He had parts, but they were debased and prostituted in an abortive pursuit of popularity; he had feelings, but they were taught to move only within the abject sphere of vanity and self-interest; he had virtues, but they never interfered with the decisions of a debilitated mind, with the invidious averfions of a malignant temper, with the cruel machinations of an implacable heart.

*A fairer person loft not Heaven; he feem'd
For dignity compos'd and high exploit;
But all was falfe and hollow; though his tongue
Dropt manna.*

Perhaps there never was, in any other character, fuch a striking complication of abfurdities. He was bleffed with a wife of the fineft tafte, and the moft amiable manners; but his peculiarities broke her fpirits, unhinged her temper,
and

and reduced her from one of the sweetest to one of the most fretful and wretched women upon earth.

But it is impossible to delineate all the traits of human insignificance and demerit which prevail in the busy world.— There is none of you whose experience may not furnish abundance of examples for urging the necessity of teaching your daughters, by every means in your power, the great and indispensable art of discriminating character.

FEMALE

FEMALE HONOUR.

TO parents especially, who are anxious for the morals as well as fortunes of their children, among all the shocking sights so constantly exhibited in every part of this great metropolis, none can be more affecting and deplorable than those immense shoals of bad women, who swarm in the streets, and are so numerous, so profligate, and so daring in all public places. The very happiness, not to mention the virtue or utility to society, of such a multitude of individuals, is an object which calls loudly for the interposition of the legislature. But, whatever ideas statesmen may entertain of this enormous and growing evil, it holds forth a dreadful lesson to mothers, and

and all who have any concern in female education.

In a vortex of luxury, intemperance, and depravity, how shall female virtue be preserved? how shall the honour of the sex be protected? how shall the woman, whose mind is incessantly accosted by the grossest indelicacies, retain those nameless purities, on which her reputation and happiness in life depend? By what means shall you guard your daughters from the contagion of bad example, or shield effectually that innocence from injury or violation, which is the sweetest and loveliest feature in their character?

Ye mothers of sensibility and virtue, whose fond imaginations dwell with rapture on the prospect of felicity which you anxiously expect shall be the fortune
of

of your offspring, what an awful, important, and instructive spectacle do you not behold, wherever you turn your eyes, from that deplorable profligacy, in which some of the finest women in the world are plunged, and from which, not the best on earth can be certain of securing for their daughters an absolute exemption. Many of these forlorn creatures—abject, infamous, and irrecoverable, as they now are—were probably born to far other hopes, have seen happier days, and received an education which promised better things. Their morning might have been bright and serene, though their evening grows cloudy and cheerless. But where now are all those blessings, so eagerly anticipated and foretold by such as had an interest in their welfare? In those delicious moments, when the good qualities

of

of your daughters fill your hearts with gladness, think on their lamentable condition for whom the destines have reserved so different a fate, who have the singular misfortune of giving birth to the most worthless, the most disgraceful, and the most wretched of the sex. It is by contrasting your enjoyments with their sufferings, that you are enabled to consider your daughters as not a curse, but a blessing. Theirs, alas! were probably once as gay, as guiltless, as charming, and as hopeful as yours. The smiling caresses of infancy, and all the nameless endearments of childhood, struck at that time their partial apprehensions as so many flattering presages of approaching prosperity! nor can you contemplate your tender charge with a happier mixture of solicitude and extacy than they did. God forbid any of you should

P

share

share that inexpressible consternation and horror, which seize the feeling heart, on the tiding of a fallen and a ruined child. Heaven, when most incensed, visits not the guilty with a heavier punishment.—Nor can the tenderest strings of humanity be more exquisitely touched. O God! to be thus bereaved, in one moment, of that which the best have always valued most; to have the beloved of your soul torn from your fondest embraces, not by death, the common lot of the species, but by vice, our hereditary enemy and destroyer, is too much, is more than nature can bear, is a wound which can be closed only with life!

In proportion as you deprecate such a calamity, you will be serious in your endeavours to prevent it, by fortifying your daughters against every species of
impropriety,

impropriety, which tends by any means to lessen or relax their ideas of female virtue. With this view, impartially examine your own hearts; and caution theirs, with infinite and unceasing earnestness and importunity, against whatever most endangered yours.

This flagrant and public insult on the decency, the utility, and the dignity of your sex, is, perhaps, one of the greatest inconveniencies attending the most polished forms of political society. But, among the vast multitude of hapless victims thus sacrificed at the melancholy shrine of professional prostitution, the number of women who owe their degradation to their own wantonness, is very inconsiderable. Apart from the various incentives to incontinence, which are the necessary concomitants of artificial life,

life, the sex, in my opinion, are naturally attached to purity. In scenes of simplicity, at least, and remote from courts, assemblies, and populous towns, a woman of loose inclinations or abandoned manners is rarely to be found.— And there, she is so absolutely the creature of education, habit, and fashion, that nature has no longer any share in her character, nor takes any charge of her conduct.

To what then shall we attribute this humiliating circumstance, or how account for so shocking a debasement of the sex? By exploring some of its most obvious causes, we may partly, perhaps, defeat their operation. And a strong passion for dissipation, aversion to industry, habits of credulity, and disappointed

pointed love, are all more or less chargeable with this consequence.

It surely requires no great ingenuity to point out or observe the settled connection which subsists between constant dissipation and occasional guilt. What are our fashionable circles, our routs, our assemblies, most of our elegant entertainments, and all our places of public rendezvous, but scenes of gallantry and intrigue, where a thousand artifices are daily practised to inflame the passions; where persons of the most profligate habits are the capital figures in the groupe; where the number and effrontery of the worthless are for ever on the increase; where all the innovations of fashion spread and ravage like a pestilence; and where every impropriety and excess may be expected, which can be

supposed to result from an eternal collision of the sexes? Is it here that any man, in the sober use of his reason, would repair in search of those virtues which render matrimony eligible; in which he could repose a confidence; or which he would wish his children to imitate? Is it here your daughters are likely to meet with suitable examples of decency, modesty, and reserve? Is it here you would teach them the amiable and interesting lessons of modesty, diffidence, attention, and assiduity? Rather, is not this the professed school of vanity, giddiness, insipidity, and folly? Surely places of this sort are not the walks which the wise, the worthy, and the respectable, are known to frequent. What good quality can possibly be acquired from multitudes only engaged in the pursuit of pleasure? Where that

scene

scene of general intercourse, in which characters less exceptionable do not compose the majority of the company? And these are collected, animated; and kept together by objects of the most trivial nature, if not of the loosest tendency. Can your daughters then expect improvement or edification from a constant scene of amusements, by which many, in every respect their equals, have been undone? from a promiscuous throng of idlers, insignificants, and mimics; whose conversation is prattle or ribaldry, whose actions are levity and riot, whose manners are obvious signatures of unprincipled hearts?

Ye slaves of opinion and parade, doomed as ye are, like pictures in an exhibition, to scenes of perpetual ostentation and exposure, where every fool

gratifies his impertinence at your expence—ah! little do you know or suspect how costly and perilous your scanty portions of enjoyment are, and for what a world of insignificance you thus forego the choicest endearments of the heart!

Among all the objects that powerfully affect our natures, female distress seems one of the greatest. This rouses all the heart, and touches the sympathy of man. The complaints of a woman, unless when defeated by some other feeling, procure immediate attention and relief. It is not in the masculine temper to treat the sex with indifference. We are often more solicitous about their welfare than our own; and there is hardly any man so barbarous as not, occasionally at least, to exhibit some striking proofs of generosity at their instance. The peculiar delicacy

delicacy of their make, their exquisite sensibilities, their dependent condition, the winning assiduities of their manners, and the invariable propensities we feel and discover to serve and protect them, give us a lasting and active concern in whatever relates to their pain and pleasure.

But how shamefully would this generous and manly sentiment be debased, were it extended unexceptionably to all who have lost their virtue? Many of these, God knows, are abundantly wretched, whose sufferings, however, are of their own creation, and not, as in other cases, imposed by necessity. Destined to a state of the lowest drudgery, they contract improper acquaintance; and by indulging intemperate desires, become the hapless and ghastly victims of indolence and
bad

bad company. What are most of those tawdry and gigantic women, who stalk through the street, like grenadiers in disguise, and exhibit so much wanton and ferocious effrontery, but servants out of place?

Reflect on these melancholy examples of female depravity, ye hard-hearted mothers, who take no pains to suppress the extravagance of your daughters, but suffer them to cultivate bad habits of profusion, as may one day reduce them to the same mortifying and disgraceful condition! Idleness and dissipation might, with the finest fortune in the world, bar their happiness for ever; but, without a competency, are the certain road to destruction. Why buoy them up with expectations you never can realize, or accustom them to a mode
of

of living, dressing, and keeping company, which cannot survive their dependence on you, and from which, however humiliating and painful, some time or other they must descend? What is this but directing them to place their comfort on objects not merely precarious, but evidently abortive?—and the moment your support is withdrawn, either by accident or death, they will not thank you, on finding themselves obliged to procure a sorry maintenance at the expence of their virtue, and the habitual risque of their lives, who, by an education less refined, and more laborious, might have earned their bread by laudable means, with unblemished fame, health of body, and soundness of mind.

So profligate and abandoned is the world become, that you had better turn
your

your daughter into the street at once, than place her out to service. For, ten to one, her master shall seduce her, or she shall be made the confidant of her mistress's intrigues, or she falls the victim of some pampered menial.—Parents who can provide no better for their children, seem now anxious only of procuring for them places of ease, affluence, and luxury, to the exclusion and contempt of such sober, industrious people, as cannot afford to be idle themselves, or keep those who are. Many, therefore, get into families where one continued scene of riot and debauchery prevails; where nothing is so much derided as the very semblance of decency; and where shoals of fellows, kept and fed like oxen in a stall, make it an object to ruin every modest girl within their reach.

But

But for one woman who owes her infamy to levity and idleness, thousands are destroyed by credulity. With what fraternal tenderness, and manly delicacy, does the poet, in the following lines, apprize his fair sisters of their critical situation. Nor are his just invectives against those of our sex, who practise the diabolical arts of seduction, the less poignant for their oblique direction.

—Ah then, ye fair!

Be greatly cautious of your sliding hearts:
Dare not th' infectious sigh; the pleading look,
Downcast and low, in meek submission dress'd,
But full of guile. Let not the fervent tongue,
Prompt to deceive with adulation smooth,
Gain on your purpos'd will. Nor in the bow'r
Where woodbines flaunt, and roses shed a couch,
While ev'ning draws her crimson curtains round
Trust your soft minutes with betraying man.

Alas!

Alas! how many, without depravity of heart, by a sudden shock of temptation, or the seductions of villainy, have in one moment been robbed of their character, and lost their comfort! Well may the species blush for want of humanity, whenever such a case transpires! It would then seem as if one wretch were materially served by the mortification, and exulted in the ruin of another. The native ghastliness of vice is never so apparent as in her hollow triumph over fallen or degraded worth!

How insidiously does the shocking tale circulate! The poor and unfortunate delinquent is so universally detested and avoided, and truth and falsehood are so equally blended in her indictment; that the malice of her enemies is strengthened, and the predilection of her friends suppressed.

suppressed. Whatever can mitigate the accusation, is excluded; while a thousand aggravating circumstances are fabricated, dilated with minuteness, and magnified with acrimony.

In such a state of reprobation, what shall she do? from what quarter supplicate mercy? or whither look for redress? Where are the bowels to pity, the hands to relieve, or the arms to receive her? Nature every where assumes the same dark, menacing, and gloomy aspect! From all with whom she had formerly any intimacy or connection, she meets with resentment and contempt, instead of sympathy and condolence. To the worthy, of every sex, character, and condition, she has no access, but is every where surrounded with obloquy and ruin.

Thus

Thus abandoned of earth and heaven,
 in the midst of society she pines in soli-
 tude, perhaps starves for want, or not
 unfrequently dies of despair! Public
 prostitution is often adopted, merely as
 a temporary asylum from hunger and the
 grave; and she generally prowls or wan-
 ders in the streets with a heavy heart, a
 conscience full of remorse, and a mind
 alternately approaching the dreadful ex-
 tremes of insensibility and distraction.

Thou monster! by whom she has been
 robbed of her honour, see to what a de-
 plorable situation she is now reduced,
 who, before her confidence in thee, was
 innocent and happy!

How could'st thou say her face was fair;

And yet that face forsake?

How could'st thou win her virgin heart,

Yet leave that heart to break?

Forget

Forget not then a moment how liable your daughters are to seduction; and be particularly jealous of their male companions. Your men of the world live and die in a masque, and are always objects of suspicion, in proportion to their affectation of honesty. But he who would pass for a man of honour, has treachery solely in view. He flatters only to betray: and whatever he does to amuse, is meant as a prologue to the tragedy in which he hopes to be an actor with your daughters. Encourage, therefore, none, whom they can mistake for gallants, to hang about them, to whisper soft things in their ears, to please them with a torrent of fullsome prattle, or to tender, with insidious politeness and assiduity, their homage in private or their service in public.

Q

Disappoint-

Disappointment in love is also a fertile source of female infidelity. The rights of maternal authority do by no means in the world suppose the absolute slavery of your daughters. Amidst the luxury and vice which at present overwhelm society, what is marriage for the most part but an outrageous insult on reason and nature? How often does a conjugal connection take place between those most heterogeneous and irreconcilable in temper! The strongest artificial ties are but a slender cement to matches explicitly reprobated by nature.

When the sexes are united in this manner, and cohabit on no higher principle than those of mere partners in the common affairs of business, they may honour it by what appellation they please, but it is in fact a state only of legal prostitution.

stitution. It is plain, at least, that they surrender every thing to each other, save their hearts; and, without an exchange of hearts, what, in the eyes of God or man, can sanctify their choice?

Thus our youth are literally bought and sold, or drove into one another's arms by a species of the grossest compulsion, merely to answer the capricious, unprincipled purposes of parents; who, by the righteous appointment of Providence, often live to witness the melancholy consequences of such inhuman arbitrary bargains.

Who are they who bear the opprobrious distinction of being called *women of pleasure*, in the higher walks of life, but wives who had never any cordial regard for their husbands, whose aversion, on

Q 2

that

that account, to the chaste and legitimate endearments of wedlock, involves them in a series of forbidden joys; or who, spurning a condition in which the heart has no concern, prefer, in a fit of distraction, all the mortifications of public infamy, to the dear-bought honour of a fidelity inseparably connected with insipidity, vassalage, and disgust?

It is this specific circumstance, which, from the middle and lower ranks in society, furnishes the town with prostitutes, the houses of correction with female vagabonds, and the hospitals with invalids. One half, at least, of the profligate multitude, who, like shoals of infectious vermin, nestle in every corner, and pollute every thoroughfare, are women of this odious but unfortunate description.

Educate

Educate your daughters, then, with an invariable eye to that condition, whatever it is, in which Providence hath fixed their lot. Accustom them to be shy, wherever frankness is likely to involve them in difficulty. They should associate only with young men in similar circumstances. Make them, above all things, sensible, that the love of their husbands alone can render a marriage life eligible; that it never grows irksome, but in the absence of this principle; and that enjoyment ought not to lessen affection, as nothing can be more base than to like, when we have not, what we despise the moment we possess.

You who can safely congratulate yourselves in having no share in those causes which produce such a melancholy degradation of the sex, are peculiarly happy.

Heaven consigns to your care the tuition, the characters, the future felicity of your daughters, their usefulness in life, and the various blessings to which even posterity is entitled from their worth. You are yourselves possessed of too much sensibility and virtue, have too much experience of the world, and daily meet with too many instances of young women suffering for want of that attention which their circumstances require, not to feel the whole pressure of a trust so delicate and interesting.

Let me, therefore, beseech you to make your daughters sensible, that something more is still necessary, both to the perfection of their education, and their comfort in life, than mere obedience to maternal authority, domestic accomplishments, diligence, economy, or even the purest

purest simplicity in mind and manners. You must also,—as you wish them to be esteemed and beloved, to support the credit of your families and name, and to set a good example to their offspring, as you have done to yours,—more especially accustom them early and assiduously to the acquisition of useful knowledge, the habit of agreeable virtue, and the practice of real religion.

Q 4

KNOWLEDGE.

KNOWLEDGE.

SCIENCE is that to the mind which light is to the body; and a blind is just so much less shocking than an ignorant woman, as her mental are superior to her corporeal powers.

This species of accomplishment has been much ridiculed, as raising the sex above that sphere where nature seems to have fixed their movements. Such is the paradox which has occasioned so much illiberality and sarcasm, and on which every woman of learning has been so often represented as a monster! But this position, examined to the bottom, only shews that pedantry is a foible less frequent, and therefore less sufferable, in one sex than in the other. Like most
other

other charges brought against you, it proceeds from a total ignorance of your worth. And God forbid that any human being should be answerable for the fabrications of ignorance and prejudice.

Learning, it is also said, would improve your talents of address, and only make you worse by rendering you more artful. This is likewise an idea which no man, who enjoys the conversation and friendship of modest and good women, ever indulged. Whoever has the least regard for decency and truth, and is not destitute of all relish for the happiness which springs from the chaste sensibilities of an unpolluted heart, must own he has suffered a thousand times more exquisitely from the unrelenting antipathy of men, than from any bad qualities in women. Indeed, the present

sent situation of both in this country renders it impossible to be otherwise. The masculine character is peculiarly obnoxious to the petrifying influence of vulgar opinion. Our young men are soon intoxicated with the fallacious maxims either of the gay or the busy world; and both extremes are equally pernicious to social excellence. Ideas of the meanest and most sordid tendency absorb their minds at a very early period, and render them ever after criminally callous to the workings of humanity. With a strong predilection for wealth, independence, or libertinism, they cheerfully prostitute all the powers of their minds, and all the feelings of their hearts, in acquiring one or all of these objects. This unavoidably plunges them into all the machinations of pride, all the intrigues of gallantry, all the intricacies, risques,

risques, and vicissitudes of business.—
Sentiment consequently loses its weight,
and sensibility its edge; interest triumphs
in the absence of principle, and nature
relinquishes her dominion to art.

The most engaging dispositions of the
female mind seldom undergo such a to-
tal revolution. Nor do women ever
discover any great profligacy of heart,
till they have forfeited all credit with
the world. Apart from a few of the
most perverse and unrelenting tempers,
those not flagrantly vicious are seldom
insincere. Their attachments, which
constitute the most comfortable circum-
stance in domestic life, when innocent
and undissembled, are much more last-
ing and fervent than ours. In short, as
the world now goes, it is a thousand
times

times more dangerous to trust a man than a woman of reputation.

Let no ribaldry, therefore, however plausible and fallacious, divert your attention from the intellectual improvement of your daughters. In their youth, all their powers of sensual or pleasurable enjoyments are mature, and decline only as their passions cool. Now is the time to furnish them with a stock of other and more durable materials, that they may live with satisfaction when these are no more. It is when her fibres, and juices, and salts, are tender and genial, that the earth receives her seed, that the laws of vegetation operate, and that all those plants take root and spring, which afterwards fill her bosom with plenty, and her face with beauty. Nor is there one barren or blighted

blighted spot, on any part of her surface, more perfectly bleak and dismal, than a mind involved in ignorance, or benumbed with insensibility.

Embrace then the present season of cultivating the minds of your daughters, in such a manner as to render their intrinsic value as substantial as you wish their exterior to be amiable. Knowledge improves the human intellect, and endows it with all its excellence; unmasks to our view our own natures; shews us what we are, and discloses all that can be hoped or dreaded from the circumstances we are in. By the regulations it prescribes, and the delicacy it inspires, knowledge improves our taste for society, and imparts a finer relish to all our mutual attachments. It is the inseparable hand-maid of happiness, opens a thousand

sand avenues to indulgence of the purest
 and most exalted kind, unlocks to hu-
 man view the mysteries of Providence,
 creates an heaven on earth, adds to the
 joys of the present the hopes of futurity,
 and, when the objects of this world ex-
 pire on the senses, fills the whole heart
 with the glorious and animating prospects
 of another.

Without knowledge the possessions of
 time were imperfect, and the presages
 of eternity unsatisfying. Speak, ye who
 are old and uninformed, Do not all
 things appear insipid? Your passions
 have lost their fire, your feelings their
 edge, your very senses the natural relish
 of their respective objects. Worse, not
 better, for all you have seen and heard,
 in the various stages of life, your every
 thought must be as insipid to others, as
 it.

it is to yourselves. And, of all the empty prattle which fills an empty world, that of second childhood, because least natural and innocent, is most tiresome and impertinent. Yet, under a hoary head, the sacred and venerable emblem of wisdom and experience, how frequently do we meet with nothing but stupidity, puerility, insignificance, a mind eternally out of humour, and a tongue that never is at rest!

The sum of all human prudence is to provide against the worst. Personal beauty soon dies, but that which is intellectual is immortal. And, though age be almost every where attended with grey hairs, shattered teeth, dim eyes, trembling joints, short breath, stiff limbs, and a shrivelled skin,—there is a charm in wisdom, which, with all these melancholy

choly circumstances, diffuses a pleasing serenity over the evening of our days. Indeed, nothing is so truly respectable as this period of humanity, when dignified, as it ought to be, by all the habits and principles of genuine benignity and honour. Age is then wisdom, combined with experience; the very spirit or sum of all earthly perfection; an emblem or earnest of that future and divine fruition, which is the certain consequence and happy consummation of all mental and moral excellence.

Thus it is from knowledge alone that the greatest and the best have found even solitude and retirement so singularly charming, and that the decline of life, with all its infirmities, so frequently glides away amidst the sweetest endearments and the serenest hopes. It is this
which

which constitutes the only real and lasting distinction which can subsist between mortals of the same species,—which neither rank, nor title, nor fortune, however high or splendid, can destroy or confer,—and which, on every emergency, gives an obvious and decided superiority to wealth, or power, or grandeur! Yes, by knowledge, women, as well as men, share the prerogative of intelligence, hold the dominion of the world, boast the lineaments of divinity, and aspire to an imitation of him who made them!

The objects of knowledge are infinite *. But these a sensible and prudent
mother

* None of these seems more becoming a young woman, than the characteristics of the human mind, with all that assemblage and contrariety of
R passion

mother will accommodate to the future prospects and destinations in life of her pupils. She will not, without fortune, inspirit them with such a taste for dress, with such ideas of expence, with a preference for such modes of behaviour, for such a species of equipage, such amusements, such company, and a thousand other such extravagancies, as can only suit the greatest, the richest, and the most dissipated. Much less will she bestow education fitted for a woman of quality on those who can occupy only a dependent station in life, inculcate the

passion they severally involve, and which are fully, obviously, and habitually exhibited in common life. This necessary species of information my fair readers may find detailed in great variety, and with infinite elegance and delicacy, in Richardson's *Essay on some of the principal Characters in Shakespear*.

refine-

refinements of a lady of fashion on such as may be under the necessity of earning their own bread ; or give to her, who is doomed to servitude, the breeding, endowments, and ideas of a duchess.

R 2

VIRTUE.

V I R T U E.

THE flowers of the Spring derive their chief excellence from their promise of the riches of Autumn ; and the most splendid accomplishments are, in the same manner, eligible only as auxiliaries to virtue.

We have but little pleasure ; and it is of no consequence what our improvements are, without they are accompanied with morality or personal worth. The accomplishments of the understanding and the heart are in some degree essential to the being of every virtue. The want of the former will render your daughters insignificant, but without the latter they must be worthless.

But

But dream not of engrafting virtue on rudeness, or that in any woman the most refined principles of integrity will atone for want of good-nature. Indeed, the best moral qualities, even though adorned with all the elegance of taste and genius, will never reconcile the world to the manners of a Shrew. It is not enough to make your daughters good, you must also make them agreeable; and wherever the principles of innocence are out of danger, as complaisant and accommodating as possible.—Nature has constituted them the delight of the other sex, and it would ill become you to counteract, by negligence or inattention, her generous design.—The virtues are all amiable and engaging. Like you, who are destined to give them reality and a name, to be loved they need only to be seen. Not that the

qualities of a warm, and open, and upright temper, can ever be agreeable to those of a frigid, and narrow, and crooked one. The human heart is never so completely blessed, as when absorbed in generosity. This observation the selfish and little never make. It comes not within the narrow petrifying circle by which all their sentiments and actions are generally squared and bounded. Yet I appeal to the feeling of every individual, whether you ever enjoy so much as when you think most favourably of your fellow-creatures, and do them most good. Lay your hand on your heart, it will answer for me, that you are never so blessed as in the instant of blessing others. Then it is that we perceive the spirit and reality of virtue, that we feel her heavenly and genuine influence, that we gratefully acknowledge her divinity,

nity, and that we resign ourselves the willing subjects of her empire!

Put the case, that all the world were perfectly selfish and crafty, that every one disliked, despised, and insulted each other; and that all, in their various stations and relations, struggled hard to over-reach and take every possible advantage; what infinite grasping, and quarrelling, would not then take place? We cannot conceive a more awful and perfect idea of human wretchedness, than the whole infernal tribe of sinister passions thus let loose.

It is owing, therefore, intirely to the few vestiges of humanity, candour, and truth, which yet remain among us, that we do not literally devour one another. And were these universal, were they

but as popular as the opposite vices, how happy, and cordial, and friendly, and acceptable should we not all be, in the reciprocal exercise of the kindest affections, in constant interchanges of good offices, and in all the various endearing offices of mutual affability and goodwill?

Were there none of that pride in the world, which takes up so much room, renders every part about us so exquisitely fore and tender, and lessens us so extremely in the eyes of others, while it lifts us so high, and blows us so big in our own ; none of that rude implacable shyness, which points at the friendless and well-meaning, and originates so frequently in ignorance, and an abject deference to vulgar opinion ; none of that hypocrisy, which serves as the secret reservoir

servoir of malignity, to suck in poison from one quarter for the sole purpose of discharging it with advantage in another; none of that execrable spite, which, like a stream of air circulating under ground, so often saps the comfort, or bursts with vindictive violence on the innocent and unsuspecting:—in short, were there no time-servers, no local sycophants, no cringing slaves, no fawning, false-hearted friends, no liars and listeners, no promoters of falsehood, no dupes to the wanton, and bad inventions of the weak or wicked—we should have no grievances, no murmurings, no clashing of interests, no ill-humour, no antipathies, no jars at all. Harmony and happiness, not discord and misery, would then be the badges of every human society. This poor desolated globe, so strangely embroiled in distraction and sorrow, thus
emancipated

emancipated from the delusions of fashion and the vassalage of domineering vice, would yet resemble that holy and happy place, where peace and unity dwell in everlasting concord, where pure, unmingled goodness charms every heart, and where all the blessed inhabitants are equally loving, lovely, and beloved.

Did you ever know—unless where poverty, or prejudice, or something awkward in their circumstances, disguised them in the eyes of the public—either man or woman remarkably good, who was not peculiarly liked and caressed by those who had most access to them?—In truth, the most infallible criterion of the worthy is, that they are uniformly beloved, and esteemed most by all to whom they are best known.

Yes,

Yes, there is a charm in every aspect of true feminine excellence, to which the heart of man is never unsusceptible. Make this all their study, and induce them to study it while nature affords them her kindest assistance. Now their sensibilities, on all occasions, are awake to the moving and various forms of gracefulness and beauty. These are objects to which youth are naturally and instinctively attached. Transfer their attention from this momentary allusion, to things and principles more solid and real. All sensible qualities are at least superficial and temporary ; but those of the mind, whether good or bad, agreeable or disgusting, must be permanent and immortal. Every unamiable habit or mode of acting, with which the virtues have the remotest connection, is consequently vicious, in proportion as it has a tendency

dency to render them unpleasing, unacceptable, and irreputable.

It is a gross mistake to expect, in the present state of society, any great degree of worth from those women who have no polish. Who has not often seen, and felt, how exquisitely agreeable and captivating true female delicacy, or bashfulness, renders the most simple and unsuspecting of the sex? The principles of integrity and honour do not always suppose the existence of the graces; but the graces would never please, but for that worth, which, in our minds, is habitually associated with their appearance.

.RELIGION.

RELIGION.

EVERY other object of tuition obtained, will prove but of little avail without religion. This is the great principle, or key-stone, which knits together all the parts of an amiable and virtuous education. It is to the want of this that most of our public and private troubles and inconveniencies may justly be ascribed.

Why are our highways, our towns and villages, our streets, and even our houses, so obnoxious to depredation and plunder? Why are the lives of individuals in so much danger, that the mutual intercourse of friends is put under a most daring and sanguinary proscription?

tion? Whence are our youth of both sexes, in many melancholy instances, so hostile to society, as to be made by the laws of their country shocking examples of public justice? Are not all these the horrid consequences of those impious and flagitious principles imbibed in places of infamous resort, where every species of iniquity is propagated, and cherished, and nursed up to maturity, and where the holiest and best regards of the human heart are habitually laughed to scorn, and all the dreadful realities of another world treated with ridicule and contempt? Even feminine simplicity and honour, so long regarded with reverence and delicacy by the worthiest in every department of society, are openly reprobated and traduced as chimerical and fictitious.

Such

Such is the fashionable creed of the day, from which every enormity in life derives a kind of temporary sanction.— It suits all sorts of bad men and bad women equally, from the profligate great, who riot on the laborious industry of their dependents, to the common prostitute, whose profession is an insult on decency, and the savage footpad, who extorts your money at the point of a dagger.

When religion was more in repute, obedience to the laws was in greater estimation. Women were not so apt to violate the virtues of modesty, nor men to dare the boundaries of legal authority. And, perhaps, no other expedient can so effectually check the progress of such a public and notorious grievance, as reviving the exploded doctrines of Christianity; which would gradually and infallibly

infallibly annihilate bad company, and all those schools of vice and debauchery, where ruffians acquire the dreadful science of their trade, more effectually than either from the apprehension of exile, or the terrors of an infamous death.

Take care of the young, and you inevitably secure the peace of the old.—Make them respect good actions, be temperate, industrious, and humane, and all sorts of temptation, like foaming billows bounded by an adamant shore, may assail them in every form, and from every quarter, but without effect.

The complexion of the times does not surely require me to caution you against degrading the minds of your daughters with the nonsense of fanaticism. Tenets there are, and have been, which some
are

are fond of dignifying with the name of religion, but which are an indecent burlesque on every thing sacred and divine. A system is even now industriously propagated, which makes a holy God the author of iniquity, loads innocence with guilt, destroys the liberty of human agency, resigns the government of the world into a blind and partial fatality, subverts all the natural principles of reason, renders insanity essential to devotion, and affixes to the mechanical habits of affectation and singularity, ideas of the sublimest piety, and the most rigid sanctity.

The woman who is actuated by mistaken religion, is little better than she who has none at all. And it is as safe dealing with a man, whom we know to be destitute of honesty, as to cultivate an acquaintance

quaintance with a woman without principle. Religion alone lifts the sex above the seduction of vice, and secures to them that confidence which originates in purity of mind and delicacy of behaviour. The world may think them superstitious, and even ridicule their weakness; but their husbands, however libertine and sceptical in their own manners, will regard the pious fidelity of their wives with satisfaction and triumph.

Forget not that religion is the glory of the sex, and adds to every other female excellence superior lustre and grace.—To be Christians, your daughters need not be fools. Indeed, the dignity or reality of rational religion, is a conviction of which fools are incapable. And what they have neither judgment to discern, nor taste to relish, it is but natural
for

for them to ridicule. But whatever their opinions, which are always false and contemptible, may be, there is such a thing as piety without bigotry, and principle without prudery.

The most sacred and fundamental laws of truth and worth, are those of nature and Heaven. Humanity to their fellow-creatures, and gratitude to the Supreme Benefactor of the world, include whatever it is necessary to teach your daughters. Early impressed with an habitual persuasion of these original and indispensable obligations, it is almost impossible for their lives to be tarnished with any gross immorality.

A woman of sense and principle will often find her duty to be incompatible with custom; but, while possessed of a

sound understanding, and a pious heart, she can be at no loss which to prefer, the vicious example of the world, or the secret admonitions of her own conscience.

Without religion, the least difficulty might perplex her judgment, and plunge her into misery. Does her heart assure her, on any critical emergency, that she ought not to adopt the capricious impositions of fashion; that the dictates of her own mind are more steady and eligible principles of deportment, than the arbitrary suffrage of a rash misjudging world—and that to act worthy of her nature, as a rational creature, and of her station, as accountable to the God who made her, the motives of her conduct must be absolutely voluntary? Her timidity creates a thousand distracting circumstances to her apprehension, which unhinge her resolution,

resolution, and debase her virtue, and she often becomes the victim of a melancholy and distempered imagination.

Indeed, with a very sanguine constitution, she will acquire a cast of temper wholly artificial. Her vivacity will degenerate into pertness, her sagacity into subtlety and cunning, her delicacy into peevishness, and the passions of envy and dejection seize and govern her soul by turns. Then she will either yield indiscriminately to every indiscretion that may suit her humour; or keep within the bounds of decorum, not from motives of probity, but of fear. Thus she acts from no settled habits of well-doing, feels no sanctions superior to the praise and blame of mortals, censures the vices only for which she has no taste, and

sneers at virtues which she dares not imitate.

No! there is not a more deplorable and disgusting object in female shape, than a woman destitute of religious principles. But where these form the great lines of her character, what in art or nature, fiction or reality, can be more charming or respectable? She possesses, without interruption, the conscious approbation of a mind full of harmony and goodness. It is even inconceivable how exquisitely that benignity, which religion inspires, improves the most ordinary looks. It tempers the harshest voice to the tone of humanity, and imparts to the least engaging eyes all the captivating graces of undissembled kindness. It composes that charm which silently operates on every heart, and
gains

gains the confidence of all, without incurring the dislike, or exciting the suspicion of any. Nor can we conceive more highly and honourably of female worth, than where all the gentler sensibilities of nature are thus elevated and refined by the principles of a solid and well-established piety.

Will do they consult the dignity, the worth, and the utility of the sex, who endeavour or desire to deprive them of religion. What so captivating as generosity and gratitude, inflexible veracity, and resolute innocence, connected in the female character with exterior excellence? And where can your daughters imbibe such sentiments as shall effectually preserve their reputations and their hearts, but in this noble and divine school?

Many are the inquietudes and fatigues of the most eligible and desirable situation in domestic life. And how are these to be supported, especially by your sex, who have generally the largest share of the burden? Religion alone softens the trouble, and, by composing the heart and affections, divests, in some measure, the misfortune of its sting. A good woman, whose habits of conduct are formed on the genius of Christianity, exhibits, on all occasions, an amiable and interesting picture of tranquillity and content, a temper purified by piety, and a mind enriched with patience.

Our obligations to your sex always begin, and not unfrequently end, only with life. To them hath nature consigned the care of our infant years; and in that melancholy period, which is commonly

commonly a second childhood, it is also, for the most part, their province to pre-
side. They receive us at the hands of
our Maker, and theirs is the sad office
of finally closing our eyes. Ought not,
then, your daughters to cultivate and
imbibe all those gentle and winning dis-
positions, which originate in religious
conviction, and goodness of heart?

There are times, when the physician
is of no use, when all the wealth of both
Indies cannot purchase a moment's relief
from pain and sorrow, when nothing in
the whole universe is half so sweet and
grateful to the agonizing mind, as kind
affections. Then the assiduous preven-
tion of our wishes is beyond expression
precious and inestimable, and worlds
would be relinquished with pleasure, for
that yielding meekness, that soothing
sympathy.

sympathy, that soft, compassionate, tender, and interesting sollicitude and sensibility, which are the divinest ornaments of the sex in every trying circumstance. But where is the woman who, destitute of the religious principle, was ever distinguished or exemplary for an affectionate temper? It is religion alone that renders her an object of confidence and esteem, and adds sincerity to her attentions, veracity to her promises, simplicity to her professions, and the genuine voice of kindness and humanity to her language and her looks.

The stated duties of devotion can never be habitually omitted by any who have imbibed its spirit. The very essence of this fine and delicate principle would soon be lost, but for an attention
to

to its forms. It is, therefore, high time to rescue your sex from the indiscriminate sarcasm and calumny of slighting the social and important institutions of religion. In great trading cities, those persons deeply engrossed in business may be glad once a week, especially when tempted by fine weather, to prefer a rural excursion. But in most country parishes, in places of general resort, in county towns, and even in the neighbourhood and court-end of the metropolis, it is still the fashion, even for ladies of rank and distinction, to attend public worship. It is, indeed, among the middle and lower orders of society, that any thing like a neglect of this duty prevails. Perhaps no woman was ever intrinsically good, whose education had no tincture of religion in it; and he is rather

rather a singular man, who ever possessed a cordial affection for any woman not in the habit of *going to church*.



FINIS.